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The Canadian Jewish news

Friday, April 28, 1972 14 Iyar 5732 15¢

Israel to buy railcar lines from Canada, Peres announces

LOD –

Israel will purchase railcar lines from Canada to serve the railroad line between Tel Aviv and Haifa, Chimon Peres, Minister of Transport and Communications, said here on his return from a visit to North America and Mexico.

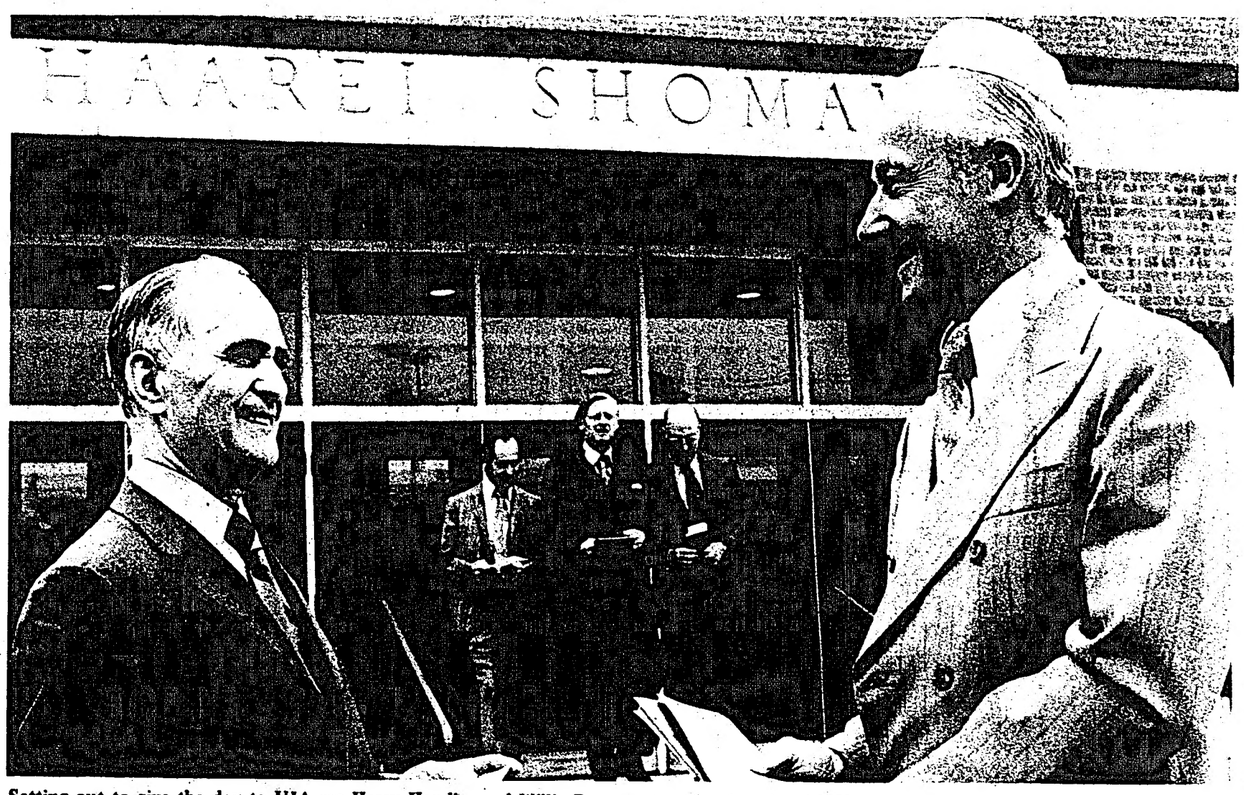
Payment for the lines will come from the $100 million long term loan granted Israel for the purchase of Canadian capital goods. The new equipment will result in reduction of travelling time and permit trains to leave at one-hour intervals.

Two landing stages for Lod Airport will be bought in Canada under the loan agreement. One will be for merchandise and the other for passengers.

Peres said Mexico and Israel have jointly decided to establish an airline between the two countries and talks to this effect will begin shortly between the two governments and the national airline companies.

Canvassing in high gear

UJA drive goes over $5 million mark



Setting out to give the day to UJA are Harry Handler and Willie Rosengarten (forefront), with Norman Ross and Ben Samuels coming down the steps of Shaarei Shomayim Synagogue. The canvassers gave the entire day to the campaign. The total is now well over the $5 million mark.

Jewish community united to help save Soviet Jews

TORONTO –

The 1972 United Jewish Appeal-Israel Special Fund campaign total sailed well past the $5,000,000 mark this week as the result of an intensive post-Passover campaign involving all divisions. Synagogues and organizations have been especially active, many of them holding special UJA fund-raising functions.

About 50% of last year's contributors have already pledged for 1972, many with substantial increases. "Considering the number of prospects still to be covered," said Campaign Chairman Phil Granovsky, "it seems likely that we can attain our goal of $10,200,000. There is no resistance on the part of the public. The Jewish community is united in its determination to help save Soviet Jewry and to resettle the Russian immigrants in Israel."

Granovsky added that "as long as our canvassers maintain their hectic pace of the past few weeks, we will be successful. The entire campaign organization is now concentrating on keeping the canvassing in high gear."

Focal point for the burst of activity in April was the "give a day to UJA" drive which brought in close to $700,000. A rally of the Trades & Professions Council, at the home of James F. Kay, chairman of the apparel division, and a coffee and conversation evening for group chairmen, held at Holy Blossom Temple, preceded the give-a-day effort.

A breakfast for canvassers launched the give-a-day program, held on Yom Ha'Atzmaut - Israel's Independence Day. Despite the inclement weather, more than 75 canvassers were on hand, bright and early, to celebrate Israel's 24th birthday by working for the United Jewish Appeal.

Many of the canvassers had already completed the canvass of their assigned prospects and volunteered to handle additional cards. A persistent drizzle, which sometimes became a downpour, failed to discourage the canvassers and many returned to the Shaarei Shomayim Synagogue at the end of the day to

(Cont'd on page 2)

Syrian Jewry Month

Prof. Harold Waller

CJN Quebec Bureau

MONTREAL –

The month of May will be declared Syrian Jewry Month, announced Prof. Harold Waller, chairman of the Congress foreign affairs committee, following an emergency joint meeting last week with representatives of the Canadian Zionist Federation and B'nai B'rith at Congress headquarters.

"The purpose of Syrian Jewry Month," said Waller, who is head of the political science department at McGill University," will be to call to the attention of the Jewish community, and to the community at large, the harsh strictures imposed by the Syrian Government on her Jewish population."

Syrian Jewry Month is the first public demonstration in support of estranged Jews since the massive Russian Jewry protests of last year. In the past, Congress has appealed to the department of external affairs to take action on a number of individual cases.

A request for a top-level meeting with External Affairs Minister Mitchell Sharp is being planned, as well as a request to the Syrian delegation at the United Nations to meet committee officials. Syria does not have diplomatic channels in Canada or in Washington, D.C.

An official manifesto will be published for distribution throughout Canada outlining the position of Jews in Syria and imploring the Syrian Government to release "Jewish prisoners of conscience."

Acceptance of degree should not be misconstrued, Fackenheim says

TORONTO –

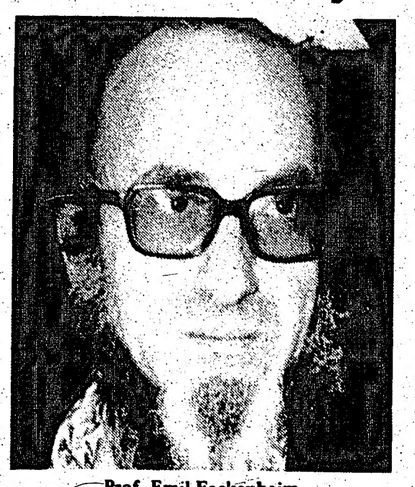
After "much soul searching," Professor Emil Fackenheim has agreed to accept an honorary divinity degree from a United Church theological seiminary. He will give the convocation address at St. Andrew's College, Saskatoon, May 3.

The University of Toronto professor, a long time critic of Rev. A. C. Forrest, editor of **The United Church Observer**, said he would not want to be associated with any group for which **The Observer** speaks.

"Clearly, if accepting this degree had to be construed as any form of tolerance of, or compromise with, intolerable policies, I would have no choice but to reject the offer," Prof. Fackenheim said. "My acceptance, however, is the exact opposite. There is no question in my mind that St. Andrew's College, in offering this degree, is seeking to defy the policies of Rev. Forrest and those who condone them."

Prof. Fackenheim said **The United Church Observer**, under the editorship of Rev. Forrest, "has shown ever greater hostility not only to Israel but to virtually all vital concerns of the Jewish people." He declared this hostility reached a climax when in the March issue the editor saw fit to print an article by a notorious anti-Semite.

"Far more tragic has been the fact that the officials of the United Church have either supported Rev. Forrest or else kept silent



Prof. Emil Fackenheim

What Jew after the Nazi Holocaust does not know of the crime of silence?

"After much soul searching, I have agreed to accept the degree. This decision is in the hope that the voices of conscience within the United Church will at long last prevail. This, I must admit, is at present rather frail. For while I have no doubt the Jewish people will live, I have considerable concern for the soul of the United Church."

Labor leader plans Syria trip to voice sympathy for Arabs

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –

Trade union leader Michel Chartrand plans to visit Lebanon and possibly Syria this August for talks with Arab guerilla leaders in which he and other labor officials will assure them of moral support for the Palestinian liberation movement.

Chartrand is leader of the Montreal Council of the Confederation of National Trade Unions, and nine other members of the council will accompany him as an official delegation. They plan to spend four weeks talking to Arab leaders and visiting Palestinian refugee camps.

When contacted by telephone, Chartrand said the "Jewish people have overdone themselves in playing politics." There was also something said in rapid-fire French about "liberation from the Israeli yoke."

But in an interview later, Chartrand, who once studied to be a monk, adopted a relatively moderate stance, though he charged that Zionists were "quite racist," and that if the Arabs had the same financial resources as the Israelis "they could probably do the same to the land as the Israelis have." He said the Jews were a great people and were entitled to a land of their own, but not to the detriment of another nation.

"When Abba Eban says there is no such thing as a Palestinian nation, we ask what is wrong with that fellow," Chartrand said. "He is supposed to be a cultivated fellow, an educated man."

The 56 year old labor leader whose confederation has 65,000 members, told **The CJN:** "The white people didn't bother about the Jews during the war. They said they were Trotskyites or Communists, that they were subversive. The big governments and the Christian world did not bother when the Jews were being persecuted, but after a while they could not close their eyes."

The 10 delegates will be paying their own expenses for the tour, but will officially represent the Montreal council because of a resolution supporting the Palestinian Liberation Movement, adopted by a majority of union delegates at a bi-monthly meeting of the council late last year.

Chartrand was jailed for four months during the October kidnapping crisis of 1970.

Michel Chartrand

He was jailed while awaiting trial on a charge of seditious conspiracy as a result of a speech he made at a local college. The charge was eventually dropped by the Quebec Government, but he was sentenced to a year in jail for contempt of court. A year later, and after a series of appeals his sentence was reduced to a $1,000 fine, or one month's imprisonment. He chose to go to prison.

(Cont'd on page 2)

Archbishop 'misinformed' on Jerusalem, Young says

By GARY LAFORET

TORONTO –

People who advocate changes in the status of Jerusalem have been "misinformed" about the current situation there, says a Jerusalem-based Christian theologian.

Dr. G. Douglas Young, founder and director of the American Institute of Holy Land Studies on Mt. Zion, cited a statement by Rt. Rev. Arthur M. Ramsey, the Archbishop of Canterbury, as an example. The archbishop had called for a halt in Jerusalem's building program as a soporific to the Arabs, and a more open sharing of holy places.

Dr. Young pointed out that since the Six Day War, Jews have been able to go to the Western Wall, Moslems have been free to worship and cemeteries desecrated by the Arabs have been restored.

"What the archbishop asked for, we have," said Dr. Young.

The archbishop also charged that "Jews are Judaizing Jerusalem."

Speaking on the topic **A Christian View on the Internationalization of Jerusalem**, at the Zionist Centre, Dr. Young told the audience of 200 that the charge was ridiculous because "the majority of Jerusalem's population has been Jewish since 1875.

"How can that city be Judaized today?" he asked.

Prior to Dr. Young's address, copies of a letter dated February 1 that he wrote to the editor of **The Toronto Star** were distributed.

The letter criticized Ernest Howse of the United Church of Canada for his defence of A. C. Forrest, controversial editor of **The United Church Observer**, who has consistently taken a pro-Arab, anti-Israeli editorial stand.

During the question period following his address, Dr. Young reiterated a statement he made in the letter describing Rev. Forrest as "out of date." He added, "No one can speak of the situation who hasn't been there for two years."

Nothing done by world: Hausner

TEL AVIV (JTA) –

Gideon Hausner, Israel's former Attorney General who prosecuted Adolf Eichmann, claims that the world owes "a decent life" to the survivors of the Nazi Holocaust because it "kept silent" when Jews were being destroyed.

Hausner, an Independent Liberal spoke on a special Kol Israel broadcast at the opening of a week of memorial observances for Jewish victims of Nazism.

Noting that the systematic annihilation of Jews began only in the autumn of 1941, Hausner claimed that up to then it was possible to save Jews, but the world did nothing.

Organizations and People

Joy and sadness mark birthday

By ESTHER MEHR

Joy mixed with sadness marked the evening's celebration of Israel's 24th year of independence at the Shaarei Tefillah Congregation last week.

Sponsored by the Federated Zionist Organization of Canada, the synagogue was filled to capacity with celebrants who took part in a special service for Yom Ha' Atzmaut. Rabbi Irwin E. Witty, executive director of the Jewish Board of Education, was chairman for the evening which began with a memorial service for those who died in defence of Israel.

Following the 90-minute service, Col. Jacob Monbaz, Israeli consul general in Toronto, conveyed greetings from the government and people of Israel.

"We thank you for your solidarity and effort on behalf of Israel. Canadian Jews have proved more than once that we are one people," he told the large gathering.

With the main focus on the Jews who are leaving Russia, Col. Monbaz said we must not forget the plight of Jews who are rotting in Arab prisons.

"Let us never let up in our determination to get our brothers out of Syria and Iraq."

One of Israel's main goals in the years ahead, Monbaz said, was "to endeavor to see that our own underprivileged are given an opportunity to attain the same educational and cultural level as the rest of the country.

"Nobody will tell us what our country will look like," he concluded. "We have learned our lesson from the Holocaust. We can only rely on ourselves - that means you and we in Israel."

Across the street at the Associated Hebrew Schools, members of five Zionist youth groups - B'nai Akiva, Young Judea, Hashomer Hatzair, Dror and Betar - organized a festive evening in celebration of Yom Ha'Atzmaut. They decorated the auditorium, set up game booths, served refreshments, entertained with singing and dancing.

The service at Shaarei Tefillah had its solemn moments, but at Associated it was pure boisterous joy, with many adults joining in the fun.

This was one of the joyous moments at Shaarei Tefillah's celebration of Israel's 24th year of independence. Here Perry Nadler, with Ruth perched on his shoulders, clinks glasses with Joe Sommer in a toast to Israel. Gadi Hoz photo

U.J.A.

(Cont'd from page 1)

turn in signed cards and checks. Others phoned in their results.

As canvassers reported, members of the UJA campaign staff quickly added up the figures and by 4.30 p.m., Campaign Chairman Granovsky was able to announce the first total: $435,000. The totals, chalked up on a blackboard, kept changing every half hour and reached $522,500 by 6.30. Mail and phone reports which poured into the UJA office the next day, brought the figure to $700,000.

Hy Balsky and Jerry Shapiro, co-chairmen of the men's apparel group, went out canvassing as a team and brought in 17 cards for a total of over $12,000. They were winners of a prize for bringing in the largest number of cards for the day.

Ben Kirshenbaum brought in a check for $1,000 from a contributor who had never given before and Ben won a prize for this achievement.

Nat Hurwich, who last year covered close to 200 prospects and who this year has already brought in 50 signed cards, expressed regret that he was only able to get two pledges on Yom Ha'Atzmuit, explaining that an illness in the family prevented him from making more calls. However, as he only had two prospects left to cover, he came in looking for new ones.

Harry Handler picked up a number of new cards in the morning and came back with seven signed up. "I might have done better," he said modestly, "but the bad weather made it hard to get around."

Joe Pifko reiterated what was foremost in the minds of campaign officials. "We have to keep working until everybody is canvassed," he declared, as he brought in a number of checks and asked for additional cards. "None of us can be satisfied until we reach the campaign goal . . . and more."

Just a few minutes after 6, as everybody was preparing to leave, Jim Kay walked in with cards totalling over $20,000 - giving a nice lift to the total for the day.

Two special events in May are expected to give the campaign total a substantial boost: Project 400 of the women's division - a trip to Ottawa on May 10 for contributors of $400 and over; and the third annual Walkathon, on May 28. Last year's walkathon brought in close to $125,000.

Chartrand

(Cont'd from page 1)

No statements have yet been released from the four Montreal Labor Unions whose membership rolls include a large proportion of Jews. The International Ladies Garment Workers Union, the Amalgamated Clothing Workers of America, the Millinery Union and the Furriers Union are associated in Quebec with the Quebec Federation of Labor and in the U.S. with the AFL-CIO.

Joe Morris, executive vice president of the Canadian Labor Congress in Ottawa, told **The Canadian Jewish News** that the congress has in the past worked very closely with Histradrut but "we will have to know more about it before we can comment."

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	6:00 - 7:00 p.m.	Rogers Cable	Ch. 10
	7:00 - 8:00 p.m.	Metro Cable	Ch. 10
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Organizations and People

what's new . . .

by Miriam Herman

EMPLOYERS PLEASE NOTE

More than 100 students have already come to the Jewish Vocational Service seeking summer employment. Last year JVS placed 121 students in jobs ranging from gardening to running office machinery. Employers seeking summer help are asked to call Cheryl Gaster at 787-1151.

LECTURES IN HEBREW

Dr. Dov Noy, professor of Hebrew literature and Jewish folklore at the Hebrew University, and visiting professor of near eastern studies at the University of Toronto, will deliver a series of four lectures, in Hebrew, on Agada and Folklore at the Toronto Hebrew Teachers Seminary (Midrasha L'Morim) on four Wednesdays next month. The dates are May 3, 17, 24, and 31. All sessions begin at 8:30 p.m. at the Associated Hebrew Schools, Bathurst St. Dr. Noy's appearance is co-sponsored by the Board of Jewish Education.

AKIM ANNIVERSARY

More than 150 persons attended the Akim 10th anniversary dinner recently held at the Cambridge Hotel honoring their founder Olga Eisen. Akim works for retarded children in Israel and Toronto.

CARE TO DANCE?

If you feel that you could dance all night, here's your chance! Be on hand at 15 Hove St., Downsview, on Saturday, May 6, from 8 p.m. to 8 a.m. for the dance marathon being held by Chapter Exodus, AZA, B'nai B'rith. Proceeds will help send underprivileged children to summer camp under the auspices of the Jewish Welfare Agency.

HOSPITAL AUXILIARY MEETING

The 18th annual meeting of the Women's Auxiliary of the New Mount Sinai Hospital takes place on Wednesday, May 3, at 1 p.m. at the Primrose Club. Guest speaker Dr. Bette M. Stephenson is a past president of the Ontario Medical Association and one of the first 50 Canadian general practitioners to be awarded fellowships in the College of Family Physicians in Canada.

TAY-SACHS CLINIC

A Tay-Sachs blood test clinic will be held on Sunday, April 30, at Shaarei Shomayim Synagogue, Glencairn Ave., from 10 a.m. to 2 p.m. Sponsoring organizations in addition to the synagogue, are Hadassah and ORT.

ISRAELI INVESTMENT AUTHORITY

Eliezer Grunwald, deputy director of the Israel Government Investment Authority in Tel Aviv, will be a guest at a luncheon meeting sponsored by the Israel Trade Commission to take place at the Sutton Place Hotel at 12 noon on Monday, May 1. The meeting will be concerned with the forthcoming Jerusalem Economic Conference and with a discussion of the general investment climate in Israel.

GROUP RELATIONS CONFERENCE

The psychiatric department of Montreal's Jewish General Hospital and the Baron de Hirsch Institute are co-sponsoring a Group Relations Conference on Friday, May 5 to Sunday, May 7, at the Institute of Community and Family Psychiatry in the hospital. The conference will explore the problems of group processes with special emphasis on the problems of authority and responsibility.

PLIGHT OF SYRIAN JEWS

Syrian Jews - Jews of Despair is the topic of the address to be given by Dr. Ronald Feld, chairman of the Canadian Committee for the Rescue of Jews in Arab Lands, at the Oneg Shabbat at the Pride of Israel Temple this Friday evening, at 8:30 p.m.

Daughter must remain in Russia

Soviet family can emigrate if separated

A report from the Toronto Student Council For Soviet Jews.

By KAREN FEIG

Once again, partiality has triumphed under the guise of justice in Soviet Russia. The family, Berenshtein, have received permission from the city council in Kiev to emigrate to Israel only on the condition that their 10 year old daughter remain in Russia with her father, David Bat.

In a recent phone call, Mrs. Berenshtein claimed that Bat, her first husband, had been "supported" by Soviet officials to claim possession of the child in an attempt to impede any departure plans made by the Berenshteins. In protest to the council's first negative response, she and her husband began a three-day hunger strike.

"You must understand," said Berenshtein, "no one wants to listen to us. We have appealed to various officials and institutions here, but in spite of all, we know it's hopeless. Everything appears to have been pre-arranged and we are powerless. Lawyers refuse to handle our case and we have no one we can turn to except you."

What began as a simple request for emigration has turned into a series of court hearings which will culminate in a major court trial scheduled for some time next week. Although it appears that the verdict will be in Bat's favour, the Toronto SCSJ believes there is indeed still hope.

Telegrams must still be sent to such authorities as the Central Committee Communist Party in Kiev, the prosecutor general, Rudenko, and the Union of Ukrainian Journalists. The Berenshteins need our support. Petitions to persons of high international stature must continue to protest these reprehensible acts.

"We are begging you to raise your voices on our behalf. It is inhuman and barbaric to force a mother to give away her child. Such an outrage has not occurred since the time of the inquisition," the mother said.

Israel Pavilion to close for Sabbath

TORONTO -

Israel Pavilion which opens Saturday night May 6 for a nine day run at the North York Centennial Centre will not operate during the Sabbath.

Last year Canada Lodge B'nai B'rith "got lots of static" when the pavilion was open on the Sabbath, according to Dr. Marvin Kay of B'nai B'rith.

External Affairs Minister Sharp will be guest of honor at the official opening at 9:30 p.m. (after the end of the Sabbath). Performing at the opening will be the Holy Blossom Choir and Nirkoda Dancers.

This year's pavilion has a budget of $76,000 which goes mainly for cost of publicity and rental of the centre. Last year the pavilion was held in Edwards Gardens.

Among the displays in the cultural area this year are an exhibit from the Royal Ontario Museum featuring objects from Palestine during the Roman period, objects from the Beth Tzedec Museum, a photo exhibition with a $250 bond going to the winner of the competition, models of Massada and a Kibbutz and a display of Jewish history brought in from Washington by the Toronto Regional Council of B'nai B'rith.

In the commercial area will be shops selling coins, stamps, fashions, food, books and travel.

Canadian Technion will display models of Arava, Israel STOL aircraft, which is powered by two Canadian Pratt and Whitney PT6a turboprops, and the Eilat Undersea Observation Tower.

Pioneer Women will present live and static fashion shows during the week. And a 20 minute film on Israel will be shown continuously.

The pavilion will be open 10 a.m. to 10 p.m. including Sundays. It will close Friday, May 12 at 7 p.m. and re-open Saturday at 9.30 p.m. for the weekend.

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Stashover Society has 40th birthday

TORONTO -

The 40th anniversary of the Stashover Society, one of the most active Jewish community bodies, was marked recently.

The society is based on association with the town of Stashov (Staszow) and originally its members hailed from this locality in Poland. But in time it opened its doors to outsiders who became Stashov natives by adoption and in spirit.

President Izzie Brown said that those who came from Stashov before the First World War did not experience the atrocities of war and the planned extermination of Polish Jewry.

"But they knew full well that the flourishing day of Polish Jewry finished in a gruesome and ghastly night," Mr. Brown said. "Those who survived and came here brought with them their memories. Both elements merged for attainment of the one goal; to assist in the reconstruction of the new Jewish life in Israel and the Diaspora."

During the Six Day War, the society raised $50,000 for the emergency, of which the Stashover Young Men raised $30,000 at a single meeting. The society also has been active in Israel Bond sales, in aiding a children's home in Kiryat Shemona and in assisting in building a Beth Stashov in Bet Alfa.

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. . . about people

Frank Dimant

Active in the Zionist movement since his early youth - he led the first group of volunteers from the Diaspora to arrive in Israel prior to the Six Day war - **Frank Dimant** comes to Toronto as executive director of the Canadian Zionist Federation, Central Region. The 26 year old native Montrealer studied at Yeshiva University and upon return to his home-town attended McGill's Graduate School of Social Studies where he held several teaching fellowships. Community-wise he served as assistant regional director of B'nai B'rith Youth Organization, chairman of the editorial board of the **Canadian Zionist** and national executive secretary of the Canadian Friends of the Hebrew University.

* * * * * *

It was sheer coincidence, nothing more, and **Phil Givens** says it was just one of those things, but the number he drew for a car being raffled by Petah Tikva Congregation was the one his mother had bought. The draw was held for the synagogue's building fund which is now $500 richer, courtesy of the former mayor of Toronto.

* * * * * *

Ottawa's contribution to the Hollywood scene **Lorne Greene** was in Toronto last week to receive an award for his 14 years in Canadian broadcasting. Television's Pa Cartwright on the Bonanza series, known here as 'the voice of doom' on the CBC national news during the Second World War, was presented with a Gold Bessy at the ninth Canadian Radio Commercial Awards dinner for having "never forgotten the broadcasting industry in this country."

CFCF television (Montreal) personality **Don McGowan** recently returned from his second tour of Israel after shooting a week of documentary material for his program **McGowan and Company**. This is his second four part series on the Holy Land in two years. The well-known broadcaster will be reporting on his most recent trips at AJCS's "Town Hall Meeting" this Sunday. Don said, "All my Jewish friends are envious."

* * * * * *

En route from Edmonton where he appeared in the Citadel Theatre's **The Enemy of the People**, actor **Paul Kligman** is returning to these parts to rehearse for his role in the Shaw Festival production of **The Royal Family**. He plays Oscar Wolf, the Broadway-type manager of the Cavendish family (patterned after the Barrymores) in the Kaufman-Ferber play.

* * * * * *

Renowned Yiddish poet and author **Binem Heller** will be in Toronto on Sunday, April 30. He lives in Israel where he has published four volumes of poetry since his arrival from Poland 15 years ago. As an authority on the thousand year history of Polish Jewry he will deliver a lecture on **Poland Without Jews** at the Farband auditorium on Viewmount Ave. A special committee representing the New Fraternal Jewish Association, the Workmen's Circle, the Borochov movement and the Jewish Cultural Association of Toronto are sponsoring Mr. Heller's visit here.

Terry Lightman

Artist **Terry Lightman** is just about to complete a one and a half month extended showing of her Chassidic paintings at Montreal's Shaar Hashomayim Synagogue. Her work has been previously displayed in galleries in South American and India. Her most recent showing was last year in Florida. Terry is the wife of J. B. Lightman, professor of social work at McGill, and president of the Jewish Public Library. Her work will be put on special display during AJCS's annual community conference.

Editorial page

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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A Canadian of the Moslem faith fares badly in a Toronto court

In a supposedly enlightened community, the dialogue that took place in a Toronto court last week made shocking reading.

Justice of the Peace Lorne Taylor failed dismally to live up to the high standards we have set for those who sit in judgment on their fellow men when he belittled a defendant's Moslem faith in a traffic court trial.

Admittedly, a justice of the peace is on the low rung of the judicial ladder, but when he speaks in his official capacity, he bears the same responsibility for his conduct as a Supreme Court judge. And that responsibility is to administer justice with an even hand, to make sure justice is not only done but is seen to be done and to give an accused all the protection the law provides.

This Mr. Taylor failed to do, and his failure has been a disservice to the judicial system, to the community as a whole, and to Saleh Izreig, the immigrant from Palestine who had the misfortune to appear before him on a minor traffic charge. The WASP syndrome was much in evidence during the disgraceful browbeating Mr. Izreig was subjected to in the name of justice. This assumption of religious and racial superiority has largely vanished since the Second World War, but the shabby courtroom incident is a sharp reminder that vestiges remain.

The merits of the case - whether Mr. Izreig was guilty as charged - are immaterial. What is material is that a citizen was treated with contempt and his religion belittled. The verbatim transcript of the evidence in the case had all the more stunning impact for not being a journalist's version of what transpired.

It was there in all its ugly starkness; the damning of the Moslem faith, the insulting language and demeanor towards a non-Christian who thought enough of this country to take out Canadian citizenship. The transcript told the shameful story of a law officer whose attitude marked him unfit for his task as a dispenser of justice.

We who belong to the Jewish faith know from long experience that religious and racial prejudice exists, that most minorities suffer to some extent from this malaise in social, educational and economic fields. But we do not expect to find a judge affected by this sickness. In all fairness it must be said that Canadians are fortunate in the calibre of the men who occupy the benches in our courts and incidents such as the case involving Mr. Izreig are rare.

Public and official reaction to this sorry episode was swift. There was an outburst of indignation, in which Jewish bodies took part, and Attorney General Dalton Bales said he would recommend to cabinet that Mr. Taylor be dismissed.

The Izreig case illustrates the importance of a free, independent and vigilant press in a society where the rights and liberties of the individual are frequently subjected to unjust treatment. Had it not been for the enterprise of **The Globe and Mail** in obtaining the court transcript and breaking the story on its front page, the shabby incident might never have seen the light of day. An obvious injustice would have gone unremedied.

A review of the system used to appoint justices of the peace might well be undertaken by the government. Obviously, the methods presently employed must be seriously questioned.

After awarding a bouquet to **The Globe and Mail**, we also believe a brickbat is in order. The press has long fought for the freedom to inform, but the body made up of Canada's newspaper publishers, evidently believes the freedom to inform is for others, not for themselves. The Canadian Daily Newspaper Publishers Association, of which **The Globe and Mail** is a member, bars the press from most of its meetings with the thin excuse that really, nothing of interest happens at the sessions.

The publishers might study the Izreig case with profit. Freedom of the press is not a divisible concept.

Israel must provide stimulus for survival of Diaspora Judaism

From time to time, as ceasefires are prolonged and immediate military dangers to Israel seem to subside, Jewish thinkers, confident of Israel's survival, joyfully turn to discussion of the future relationship of the Diaspora to a permanent Jewish state.

This month, magazines as diverse as **Time** and the **Jewish Spectator** addressed themselves to the topic. Both expressed the opinion that Golah (Exile) and Yishuv (Homeland) are permanent (perhaps eternal) features of Jewish life.

In her **Spectator** article, Trude Weiss-Rosmarin reminds us that the relationship between Jews in Diaspora and Homeland is not a new problem. "There definitely was rivalry between the Yishuv and the Golah (during the Babylonian exile) - rivalry which was fruitful."

She reminds us that the Diaspora was already taken for granted during the Second Jewish Commonwealth. In spite of the ardor of Ezra and Nehemiah for a return from Babylon to the Homeland, the vast majority of Jews stayed.

"In fact, the Jews of the Diaspora outnumbered the Yishuv from the time of the First Destruction (587 BCE) throughout the centuries of the Second Jewish Commonwealth and for some four centuries after when the Academies of the Rabbis of the Mishna and of the Palestinian Talmud filled the place and most of the functions of Jerusalem."

The **Spectator's** editor makes an important point when she reminds us that conditions for Diaspora Judaism have changed radically in the past 200 years since the Emancipation when Jews, freed from a ghetto existance became participants in the national life around them.

". . . Jews lived in Babylonia and flourished there for almost a thousand years, but never became integrated into the Babylonian fabric . . . Also, the Babylonian Jewish community had its own self-government and its own courts. They spoke their own language. They were in Babylonia but not of Babylonia.

"The same pattern prevailed in all pre-Emancipation Diasporas. Jews lived in the country of their exile, but were not of them . . ."

Today, such isolated Jewish communities in the Diaspora could only exist in retrograde, repressive states that despised their Jews and treated Israel as their enemy. Given the emphasis on unstinting participation in the nation's life the survival of Judiasm in the Diaspora becomes much more fragile and less certain. Many have predicted obliteration through assimilation of the Jewish communities in America and the Soviet Union.

We must therefore depend more heavily on Israel to provide the cultural and spiritual stimulus for the Golah's survival. How this will occur and what pattern will evolve is difficult to predict although clues point to the future.

For example, Hebrew University in Jerusalem remains the outstanding institution for higher education of Israeli students. At the same time it has become an increasingly universal institution, supported by, belonging to and enrolling Jews from everywhere.

Next, Institutes of Judaism are becoming more frequent on USA and Canadian campuses. Exchanges of professors fully involved in Judaic studies will refresh both Israeli and American life.

Also, in recent years it has become fashionable for Reform and Conservative rabbis to spend part of their student years in Israel to strengthen their Hebrew and imbibe Israeli life and vigor. Perhaps soon, the rabbinate in the U.S., Canada and England will join with their colleagues in Israel in selecting the Ashkenazi and Sephardi chief rabbis. They could also serve on the various courts and committees dealing with religious matters thereby permitting an important exchange between the Diaspora's experience of church and state separation and the Israeli rabbinate's more theocratic approach.

And finally, intermarriage – between young Americans and Israelis – will constantly refresh the relationship between Diaspora and Homeland on a person to person basis perhaps more vital than the relationships between institutions.

In Israel the period of mourning for Jewish dead was followed by celebrations marking the 24th anniversary of the state, and similar observances were held throughout the Diaspora. Scenes like this one came hard on the heels of moving ceremonies for Holocaust victims and those who died in the wars of liberation. The lively dance featured the Independence Day observance at Toronto's Associated Hebrew School.

Sadness gives way to gay Independence observance

By NECHEMIA MEYERS

Dana, our eight year old daughter, came home recently and told us how children at Auschwitz were taken to a shower room and then discovered that it was gas rather than water that came spurting out of the overhead nozzles. The story, heard that morning at a school assembly marking Holocaust Remembrance Day, made a profound impression on her, one that returned to haunt her dreams for several subsequent nights.

Israelis, true to melancholy Jewish tradition, regularly recall the many tragic chapters in their national history. Each spring they observe Holocaust Remembrance Day: places of entertainment are closed; newspapers carry pages of special features on ghettos and concentration camps; radio and TV stations abjure entertainment, devoting themselves instead to doleful music and tales of privation, resistance and death in Hitler's Europe.

Just one week later comes Memorial Day, when Israelis mourn the some 10,000 soldiers who have fallen in the last quarter-century of unending wars and incidents. The sad melodies return, this time accompanied by stories of the Jerusalem siege and battles in the Sinai Desert.

The passage of time and reconciliation with Germany and her Volkswagens have tended to dull the sharp, painful edge of Holocaust Remembrance Day, but Memorial Day, dedicated to the Israel Defense Forces, is still very meaningful and likely to remain so until the casualty lists are finally closed.

Bereaved parents, widows and orphans are not forgotten the other 364 days a year. They are provided with modest Civil-Service-level assistance, and also benefit from various private schemes. Kibbutz women, for example, annually invite urban war widows and their children to spend a week's vacation at a kibbutz, while Kfar Habad, a Hassidic village, organizes Passover Seders and Bar Mitzvah celebrations for these same families.

Yet the bereaved, particularly the parents, always feel that something more should be done, not so much to help the living as to remember the dead. Thus they constantly come forward with plans for new monuments, memorial buildings and commemorative books. Some parents are more imaginative: after their son had been killed in a Suez Canal tank battle, a Tel Aviv couple sought a way to remember him that was not religious in character - they never set foot inside a synagogue - and yet was specifically Jewish. They decided upon bi-weekly bible lessons, which have been held at their home for over three years with dozens of friends and family in regular attendance.

A kibbutz father also wanted a living memorial, even though his two sons, killed hours apart during the Six Day War, had been memorialized by the establishment of a 2 million Israeli Pound cultural center at his village. He hit upon the idea of organizing annual lectures on cotton growing, a field in which they were both interested, "so others can continue the work they began."

Many of the bereaved are distressed at the fact that the mourning of Memorial Day, which ends at 6:59 p.m., is followed at 7 p.m. sharp by Independence Day celebrations. One minute the tone is set by black ribbons and somber dirges; the next minute merry dance tunes fill the air and fireworks light the sky.

Yet this transition, which would still pain the bereaved even if it were more gradual, must be made. For if Israelis were faithfully to commemorate every Jewish tragedy - every war, pogrom and holocaust - they would not have a single day left on which to celebrate.

These Russians adjusted to Israeli life

By ROYSTON ALLEN

TEL AVIV –

Much public attention, inside and outside Israel, has been given to Soviet immigrants unable to adjust to their new life in the Jewish State. But tucked away in the gentle hills of the Galilee is one group of Russians which has made itself comfortably at home - and they're not even Jewish.

Unlike the Soviet emigrants of today's headlines, these Russians did not clamor for exit permits. No one was sorry to see them go when they left more than 100 years ago.

These tough Moslem mountainmen were considered "racially undesirable".

They are the Circassians, and now 2,000 of them are settled peacefully in two villages near the Galilean sea of the Bible.

The fair, blue-eyed Circassians are virtually unidentifiable on the streets of Tel Aviv, or when more commonly seen in the uniform of the elite Israeli Border Police squadrons. Circassian boys are conscripted into military service at age 18.

Despite their devout belief in Islam, the Circassians feel more affinity to the Jews than to their Arab co-religionists.

"We have closer relationships with the Jewish farmers around us than we do with the Arabs," says Shabse Abdul Hamid. Hamid is the head of the local council of Kafr Kama, the larger of the two Circassian communities.

Hamid is one of the more prosperous villagers. The grizzled, 45 year old town leader has been a member of Israel's profit-sharing Egged Bus cooperative for 17 years. His comfortable, well-furnished home was built on top of an old Arab-style stone house. The lower storey is now used as a chicken shed.

The educational standard of the village has risen slowly over recent years, Hamid said. Most of the youngsters - boys and girls - finish high school, and many go on to technical or university training.

But Circassian women do not enjoy equality with the men, although Hamid claims the women are liberated by the Arab yardstick.

Married women walk veiled and usually do not talk to strangers. But, Hamid said, "the girls can do pretty much as they please."

The older Circassians in the village have retained their national language, Cherkass, which is written in Russian script.

But despite attempts at teaching the language in the local club house, most of the elders believe the language will die out soon. Classes in the primary school are taught in Arabic and the children begin learning Hebrew at an early age.

"Unfortunately we have almost no literature in Cherkass," lamented Hamid. "Sometimes I wonder if my grandchildren will remember it at all when they grow up."

Shabse Abdul Hamid, head of the local council of Kafr Kama, in Circassian national dress. In frame at left, the entire Koran printed on one page. (Photo by Richard Steinitz)

ask the rabbi

Wine made by Gentiles forbidden

1. What is the difference between Yayin Nesech and Stam Yenom? May the latter be used for Kiddush or other ceremonial purposes?

RESPONSE:

Yayin Nesech is wine poured out as a libation in idolatrous worship, and it is forbidden not only to drink it but also to derive any benefit whatever from it, to sell it, for instance, or to give it as a gift. Stam Yenom is wine manufactured by Gentiles which has not been used for idolatrous purposes. This is forbidden, as an extension of the original prohibitions, by the rabbis, on the grounds that to drink Gentile wine might lead to drinking bouts and eventually to intermarriage (chatnut).

Post-Talmudic authorities were more lenient with regard to Stam Yenom, permitting benefit to be had from it because the Gentiles, nowadays, are not idolaters. But only a very few authorities permitted the actual drinking of Stam Yenom. Some authorities argue that the prohibition of Stam Yenom does not apply to Kiddush and havdala on the grounds that these were ordained before the prohibition was promulgated. But other authorities argue that it is blasphemous to recite Kiddush or havdala over such wine (see Baer Hetev, Orach Chayim 272, 2 for these two opinions).

TV viewing

2. What is the religious view on watching television? Is it immoral, as some say, in this day and age, and if so why?

RESPONSE:

The majority of rabbis, so far as one can tell, see no harm in watching television sets in their own homes. There are, however, rabbis who strictly forbid it. The recently published Encyclopedia Judaica has a photograph (vol. 8, p. 354) of a poster issued by the Beth Din of an ultra-Orthodox Jerusalem community in 1970, declaring a Cherem (excommunication) on a resident of the neighborhood until he removes the "defiling and disgusting" television set from his home.

The argument of the extremists runs that to watch television is to waste time that should more profitably spent in the study of Torah (bittul Torah) and that it offends against the three cardinal sins: murder, adultery and idolatry. Presumably this refers to the fact that murder and adultery are portrayed in some programs and there are anti-religious programs or programs favorable to faiths other than Judaism.

No one will deny that there are problems in connection with some of the programs shown on television but a blanket condemnation of all television reminds one of the Victorian nanny who said: "Go and see what the children are doing and tell them not to."

Discovering that rabbis are human

By J. B. SALSBERG

From what has happened recently in certain areas of Toronto's rabbinic community one would be obliged to conclude that our rabbis are not the happiest of people at this time.

Some of them were exposed to publicized critical examination and to public scrutiny. This phenomenon has already resulted in some self-critical and semi-confessional public statements being made by rabbis themselves. All of which may not help the mystique of the calling, though it may be good for the souls of individual rabbis.

The blowing winds revealed that rabbis, too, are human and are subjected, despite all pretences to the contrary, to all human weaknesses. This discovery surprised, shocked and angered many congregants, especially those who project unto the rabbi all the virtues that they themselves lack but which the rabbi urges them to acquire. . . .

But, if the lot of the rabbi is not an easy one, neither is mine. The rabbis suffer from a fixed image from which it is hard to escape and into which it is not easy to fit. As for me I am burdened with a reputation from which it is hard to escape (even if I wanted) and with which life is not a bed of roses.

What pursues me is a reputation, which I evidently established, as an outspoken combatant in the political arena. It had reached a stage where officers of the Orange Order selected me, when a member of the Legislature, to be their critical voice in Queen's Park against the government of the day which was literally packed with members of their own Lodge. . . . I declined this honor but did agree to the request of the Toronto Police Association (with whom my relations in those days were less than cordial) to raise their wage grievances in the city council when I was an alderman.

It is because of such a reputation that people expect me to "speak out" in this column against every real or imaginary grievance. So you can imagine what happened when the rabbinic affair broke. I was inundated with calls and smothered with information; some of which was clearly malicious in character, some was quite inconsequential but a large enough portion of what was volunteered seemed not to be incorrect. By comparison the Pentagon Papers seem small stuff. . . . Nevertheless I stuck to my resolution to stay out of this one.

But then Uncle Eliezer entered the scene and he began to prod me, first gently and then more forcefully. People on Bathurst St., he said, are wondering why I don't comment on an issue that is the centre of conversation on the street from St. Clair to Steeles. "After all," he said with a meaningful little smile, "after all, it's not like you to be afraid to speak up."

So I assured my uncle that my silence has nothing to do with fear or lack of courage. I am certain, I said, that the rabbis start out with the loftiest of intentions but when they graduate the real world surrounds them. They are harnessed by presidents, boards, officers of every variety, brotherhoods, sisterhoods, young couples, old couples, middle aged couples, juniors, seniors and what not.

Then they find themselves in the fierce competition between synagogues. The officers expect their shul to outdo all others in publicity. So rabbis write, speak and get involved beyond their strength. They compete for the most prominent guest speakers on ethics phonetics, on photography, on pornography, on the drama, or the Pancha Lama.

The battle for prominent non-Jews to be crowned as Man of the Year is positively critical. We are just running out of good non-Jews to do honors to and, incidentally, get a few shmaltzike pictures in the local dailies. . . .

"Nu, uncle Eliezer, you call that living? Is that what the rabbis dreamed of when they entered the Yeshivas?"

Most of them I told my uncle, started with the intention of becoming dedicated scholars, but only a few were able to resist the siren call of popularity and successes of the most transitory kind. Most strove to be humble but only a few evaded the lures of prominence and authority. Most sought a spiritual life but only a few were able to withstand the materialist waves that pounded all around them.

With a faraway look in his eye, uncle Eliezer asked; "Nu, so what will be?" "Don't worry," I consoled him, "our legends tell us that this sinful world continues only by the grace of the Lamed Vov Tzadikim (36 righteous men) of every generation. So don't worry, such a small number of Tzadikim can be found even in our generation." To which my uncle added; "and according to the legend the 36 are always poor and without any prominence, no?" "Yes, uncle Eliezer, that is true."

Time Magazine misses essentials of North American Jewish life

By W. GUNTHER PLAUT

The April 10 issue of **Time** magazine carried a long cover story entitled "What It Means To Be Jewish". I must admit that I opened the issue with a good deal of prejudice, for in the past **Time** magazine has been known to deal rather oddly and obliquely with Jews and Jewish problems. Somehow it always presented us as exotic or quixotic and rarely did it accord us the kind of serious consideration with which the Protestant and especially the Catholic faiths were treated.

In this respect my apprehensions were unfounded. This time the magazine was serious; it recognized the wide spectrum of Jewish life (it dealt only with America and not at all with Canada); and its quotations while not unusual were well selected and in many cases sensitive to the problems discussed. The facts which were presented were generally in good order and the mistakes few and minor.

Since **Time** magazine is a popular journal one should not expect profoundity, and in view of the many bases which were touched a superficial treatment of some subjects is not surprising. The most serious criticism I have is the article's choice of subject matter. Having chosen so much, it has somehow managed to miss what are to me some of the essentials of contemporary Jewish life in North America which shape the Jews' image of himself.

Thus, **Time** misses first of all the nature of contemporary anti-Semitism and particularly the fact that presently it sails under the guise of anti-Zionism. This phenomenon is relatively new, and it is highly dangerous. **Time** could have made a real contribution here.

There is nothing on the shifting attitude of Jews towards Negroes. Where formerly Jews were staunch defenders of civil rights, there has of late been wide disenchantment with the whole civil rights program. The article might have dealt not only with the phenomenal growth of the Jewish day schools, but also with the question whether in the United States such growth is only partly due to a rediscovered love of Judaism and partly also to the fact that day schools represent a way out from having one's children bused to Black areas.

Neither does the article mention the significant shift in Jewish opinion regarding the separation of church and state in the United States. Formerly the Jewish community was united in its opposition, it no longer is. Certainly large segments of the traditional wings of the Jewish community have now swung around to state support which it feels is essential for the continued maintenance of the day school, a movement paralleled in Canada as well. **Time** is silent on this.

The magazine is silent also on the significant shift in political opinion amongst Jews. Where formerly most Jews in the U.S. were staunchly Democratic and only a few favored rich could be found to support the Republicans, now there are ever larger portions of the Jewish population who are voting the Republican ticket, and most certainly increasing numbers of Jews will be supporting George Wallace as well. On the other hand, there is nothing on the large numbers of the Jewish poor.

The article does a grave injustice to the Conservative movement. It makes it appear generally as if American Jewry is divided primarily between Reform and Orthodoxy, when in fact the large middle ground of organized Jewish religious life in the States is occupied by Conservative Jews. Not a word is said about Conservative theology - essentially only Reform and Orthodoxy are heard from in the pages of **Time**.

To sum up, the attempt was a fair try, and it was serious. In selecting from its materials it made some wrong choices. In many ways the article was quite good, but it was not quite good enough. It did however represent some real progress in public reportage about the Jews. And for that, I suppose, one ought to be grateful.

'Article on strippers in very poor taste'

Dear Editor:

I found the article on "strippers" in your issue of April 14, 1972 in very poor taste. Since when is it the function of a Jewish newspaper to publish articles of this sort? Just as "Playboy" does not print articles about Judaism, I feel that you should leave this field to them.

The fact that the thesis was written by a Jewess does not make this item of Jewish interest. Would you print the life story of Meyer Lansky because he happens to be Jewish?

I was only gratified that you at least had the decency not to print the picture of one of Miss Salutin's subjects, but rather only tantalized the readers with a picture of the Victory marquee.

If you are interested in reporting on the academic accomplishments of Jewish students, I am sure you can find many with theses move relevant to Judaism.

Chaim Jussman
Toronto

Dear Editor:

Our sages have advised us to be cautious with our words. The recent attacks on Mizrachi have reflected badly on the entire religious community, whose image becomes the victim of such discussions.

Much has been written on the subject of Religion and State, based on misguided emotion and misrepresentation of facts sometimes motivated by a desire to fish in troubled waters.

Mizrachi's achievements in the field of religious education and in spreading the word of Torah from east to west and north to south, speak for themselves for those who care to recognize the facts. Drs. Burg, Wahrhaftig and Mr. Chasani are learned, dedicated men, who have given a lifetime of service to the cause of Torah and Medina. Their detractors must be viewed with disdain. Ironically, many who now attack Mizrachi for allegedly defying the Chief Rabbinate themselves have consistently fought the validity and function of the Chief Rabbinate and have criticized and belittled it.

The problems at hand are numerous and difficult, and differences of opinion regarding their practical execution are bound to arise. The battle for the soul of our people can only be won in a humane, and tolerant manner, by learned, dedicated and level-headed people who are able to rise rationally above the level of petty, personal emotions. This approach and none other will help achieve the millennium for which we strive.

Kurt Rothschild
Toronto

The Canadian Jewish News considers that the numerous letters to the editor on the subject of the Mizrachi have thoroughly ventilated this subject and Mr. Rothschild's letter concludes the debate as far as this newspaper is concerned.

Dear Editor:

If Mr. Harris is shocked by the separate Holocaust Memorial held by the Orthodox community of Toronto, I am amazed at his crude distortion of the issues.

Mr. Harris states that as far as he knows there is but one Kadish. Perhaps true enough. But that is not the issue. At stake is the place where, and the conditions under which, the Kadish is to be said. Halacha, traditional Jewish law based on Bible and Talmud and binding unto Orthodox Jews, explicitly forbids a) public worship without separation of the sexes, and b) any worship in a place representing heterodox ideology and practices. An Orthodox Jew is not permitted, under any circumstances, to worship in a Conservative or Reform temple any more than in a church, even if that means to forego altogether public prayer, hearing of the Torah-reading, Shofar-blowing etc. (See B. Litvin's **The Sanctity of the Synagogue**.)

Sidney Harris

Universal communal services can only be held if and when no one group is asked or forced to compromise its beliefs and principles. The present split in the community is caused not by the Orthodox but by Congress. Congress callously disregarded the religious sensibilities of a large segment of the community. Orthodox people can only participate if Halachic criteria will not be ignored, flouted or transgressed.

I. Jacobson
Downsview

Dear Editor:

As a strict follower of the Satmar Rebbe, and ardent believer in his anti-Zionist policies, I am very happy to see from the various correspondences in your paper, that the Lubavitcher Chassidim have also finally seen the light. I say to them, welcome to the fold of the true believers!

It is good to note that Lubavitch finally realized the terrible dangers the State of Israel and the Zionists pose to the true faith of the Jews. To see them speak about atheist Israel in expressions like "geographic chauvinism, singing of Hatikvah, waving of flags and celebrating Independence Day," thoughts expressed by our holy Rebbe for many years, is truly a delightful feeling.

Now, all the Lubavitcher have to do in order to be consistent, is to give up flirting with the secular atheistic leaders of the zionist State, stop accepting all kinds of gifts and grants for their educational institutions in Eretz Israel which, in fact, come through the Zionist offices there, and are supervised by them, thus bound to influence their character - things which our Rebbe never permitted our Chassidim to do, then their conversion will be complete and truly honest.

Mayer Neuman
Montreal

Dear Editor:

I am writing this letter in the hope that you could help us in a very important project. Recently we have sent copies of a petition for the captive Jews in Arab lands to all the synagogues in the community. Unfortunately we have received answers from only two of the congregations and therefore we hope that through your paper we can elicit a more favorable response from our community.

We are certain that you are aware of the urgency of the problem of our brothers in Syria and therefore we are hoping that you will publish the petition we have enclosed. As the situation of our captive brothers throughout the world is necessarily the concern of the Jewish people in our community and therefore (hopefully) the concern of **The Canadian Jewish News**, one of the major organs of that community, we hope that you will publicize the aforementioned petition and that as a result of its publication, God willing, more Jews will take an active part in the liberation of the Jews of Syria.

Thanking you in advance.

Moshe Kempinski,
Student Committee for Arab Jews

The Petition:

To the Honorable Mitchell Sharp:

Words cannot express the anguish we feel when we read the reports about the persecution of Jews in Syria and other Arab lands.

We know that in the past the Canadian government has taken a lead in helping these Jews. Thus we hope that now also the government of Canada will take an initiative to help our unfortunate brothers.

We ask that the Canadian government deliver our expression of contempt of the Syrian anti-semitic policy to official representatives of the Syrian government. As well, we ask the Canadian government to appeal to those countries, such as the USSR, which enjoy good relations with Syria, to use their influence to help save the unfortunate Jews of Syria.

Copies to the UN Human Rights Commission and the embassy of Syria to the UN.

Signed

Dear Editor:

According to Mr. Melvin M. Belli (Revolution in law: Belli), CJN March 24, Russia has one psychiatrist for every four prisoners while in the U.S. some states do not have even one.

I don't know the statistics of Canada's psychiatric aid to her prisoners but one thing is sure. We by far can't compare to the compassionate involvement of Soviet authorities with their subjects. How promptly they take care of those deviate intellectuals who don't appropriately understand the goals and ideals of the socialist society!

Even before the non-cooperative individuals are committed to a mental institution, not one, two, but as many as necessary obedient psychiatrists are ready to pronounce the ultimate ordeal.

Mr. Belli who is so progressive in his views re various new problems arising from the abrupt changes in the life of the "now" world is not very choosy in presenting his audience the example of justice inside Russia.

Valerie White
Toronto

Crisis over Jewish immigration

By GEOFFREY D. PAUL

LONDON (JCNS) -

Israel is facing an internal crisis over something that Mrs. Golda Meir, the premier, has said that she would never have dreamed would become a matter of dispute: Jewish immigration. She is only one of a number of national leaders (the Chief Rabbi of Tel Aviv, Rabbi Shlomo Goren, is another) who have found it necessary to denounce publicly the growing public opposition to immigration.

After talking to a variety of Israelis and immigrants, your correspondent found that opposition to immigration is not confined to one section of the public, but is widely expressed by all sections.

Its basis is economic and social, but it also reflects the relaxed atmosphere which has resulted from the Israeli Army's ability to hold its 1967 ceasefire lines for close on five years.

Immigration, it was once widely accepted, was the only way to ensure Israel's security, and populating the southern wastes and northern highlands the best guarantee that they would never be overrun.

The ease with which a comparatively small force of men has been able to hold the Suez line, the Golan Heights and the Jordan River border, without any noticeable dislocation of everyday life, has served to cut much of the ground from under this argument in the public consciousness.

The Israelis' concern is what they consider to be the impact on their own immediate fortunes of the 150 immigrants who arrive in Israel every day requiring homes, jobs, education for their children and the various services of overstretched ministries. The arguments adduced by Israelis are many and frequently founded on half-truths, which become legends, rather than facts, which are in short supply.

They will tell you that the presence of Westerners, and particularly Americans, in residential areas not only pushes up the cost of housing by thousands of pounds, but also sends prices soaring in the supermarkets and cafes; that Russians who lived in two rooms in Odessa demand five when they come to Israel "plus telephone," and that the Georgians, who arrived pleading poverty and saying their prayers, have suddenly blossomed as pedlars of everything from expensive Russian cameras to Italian refrigerators.

As far as the immigrants themselves are concerned, most of them seem to be unaware of the resentments boiling around them. They are too busy learning the language, setting up home and establishing themselves in a new job or environment. But they are aware of their own feelings of resentment - at an ignorant, Levantine bureaucracy; a postal service which can take anything up to a fortnight to carry a letter from Tel Aviv to Jerusalem; murderous road behavior which no one seems concerned to tackle and a society which, increasingly, rates materialism above idealism.

The Russians, especially the young people among them, speak of their disappointment at the lack of challenge. Well-informed though many were before they arrived about social and political conditions in Israel, they are frequently shocked by the extent to which the pioneering ethic has been abandoned and to discover that Israel's bureaucracy is as heartless as Russia's.

Bedouin gives a Sabbath lesson

JERUSALEM -

The earliest residents of the Judean Desert, the Bedouin, are gradually giving up their nomadic existence for permanent residences and jobs in factories and hotels.

Yet they do have their embarassing moments as, for example, when they are called upon to explain to guests the fine points of the Jewish dietary and Sabbath laws. Friday night in Arad, a Bedouin barman politely requested that an American girl put away a cigaret she was about to light.

"Why?" she snapped indignantly.

"You're Jewish, aren't you?" asked the barman.

"Yes. But what has that got to do with it?" the girl blurted out.

"Then you ought to realize," explained the Bedouin "that you shouldn't be smoking in the dining hall of a Jewish hotel on the Sabbath!"

Features

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Looking ahead

Will Jews become bridge group?

By DR. STUART E. ROSENBERG

Some Quebec Jews consider that it may be possible for Jews to serve as a bridge group between the English and French, and to redress what they consider to be mere accidents of history. They believe that the time has come for Jews as persons and Jewish institutions as well, to reorient themselves to the new Quebec - to opt for the French language and French-Canadian culture. They point out that thoughout the Middle Ages, the Jews of Europe, the Middle East, and Asia, were obviously capable of adjusting to a variety of cultural and political settings; as a result, they were multilingual and multicultural and benefited themselves, as well.

To help support this view is the stark fact that there are already more than 12,000 North African and Iraqi Jews of French background who are almost completely at home in the Quebec culture of today. The Catholic Church, too, like many other Quebec institutions, is also moderating its positions and opening up to the wider possibilities of French culture without identifying the French-Canadian position solely with the Church, as it always had done in the past.

Secularism had never pervaded French-Canadian society as it had

Dr. Stuart E. Rosenberg

colored life in France. Throughout the 19th Century the French-Canadian Church completely crushed any liberal tendencies and imposed an "ultramontane nationalism," according to a tacit alliance with the colonial rulers who benefited from the political submissiveness of the French Canadians in return for some religious and linguistic concessions. In other words, Quebec, until recently, had an ossified "ancien regime" society. But the nationalism now being experienced in Quebec is becoming more and more secular, and in many cases it is moving leftward politically; sometimes even very far left. The Church, in the expert view of Louis Balthazar, "is not going to give any further direction in the realm of the French-Canadian nationalism."

Francophone Jews in Quebec are not ghettoizing themselves. They are trying to live together and achieve understanding with the English-speaking Jewish community at the same time retaining their identity." This was the official view of the president, Elias Malka, of a relatively new Jewish organization in Montreal, L'Association Sepharade Francophone, an over-all roof organization, fostering French and Jewish culture, and which comprises French-speaking chapters of B'nai B'rith, Hadassah, and the like. Indeed, since 1948, the Canadian Jewish Congress has published **Bulletin du Circle Juif de Langue Francaise.**

Many Jews sincerely feel that Jews should actively become a bridge group - the interpreter and unifier of a divided community.

Can they? Will the French separatists permit this to happen? What indeed are the chances for Jews acting as a bridge between the two parties to the conflict - the English and the French Canadians?

More about this in the weeks ahead.

Why we call Jews in the Soviet Union

By GENYA INTRATOR

Why do we call Jews in Russia? Is it not dangerous for them to defy the regime and report about it abroad?

When Solzhenitsyn writes about the first circle of hell or one day in a Russian prison camp does he not describe present day reality in Russia, or is it a figment of a tortured imagination? Aren't our "prisoners of conscience" living the life of Ivan Denisovitch in the Mordovian camps?

Yes, many of our people are languishing in Soviet jails for "subversive activities against the state," and in mental asylums, because in the Russians' view only a mentally deranged person would choose to live outside the Soviet Union.

But, at the same time, it is because of the pressure of public opinion abroad and an immediate reaction to unlawful actions, that many people are given exit visas or saved from a fate worse than death.

Sergei Gurevitch, a physicist, professor at the University of Moscow, was fired from his position after he applied for permission to emigrate to Israel. Aside from that, a special commission decided that he should be put in a mental institution for a so called "rest."

These facts were given over the telephone to the members of the actions committee for Soviet Jews in London, England. They, in turn, alerted the Jewish community and also officials and organizations in the general community. The Association of British Psychiatrists protested through telegrams and telephone calls the unheard of mistreatment of a well known scientist. The end result of it was that this vicious scheme was thwarted.

Thanks to immediate and strong action, Prof. Gurevitch is not going to be hospitalized in a mental institution. However, he is not absolutely safe yet.

He was ordered by the Moscow labor commission to take a job as a laborer in a factory or he would be accused of parasitism and sentenced to a year in prison. This new turn of events was related to British MP Garvil Janner, in a telephone conversation between him and Prof. Gurevitch in Hebrew.

Janner said to Prof. Gurevitch: "Members of the British Parliament and British physicists will never agree to such an act. It will not be acceptable to them and the Russians will have to take it into account. (A JTA dispatch says the professor has agreed to work as a factory repairman.)

Conversations of similar nature continued the whole night between Prof. Gurevitch and other members of parliament, physicists, scientists and others. This was the first step in a public campaign on his behalf.

What is our first step? First there are the telephone calls, and the telegrams of protest. But we would also like to see an expression of public condemnation against unlawful injustices to Jews in the Soviet Union by the English language press, by parliament and by members of professional associations.

Otherwise, mental hospitals will be jails in the USSR and labor camps will be the fate of scientists and scholars.

Mrs. Intrator is an activist in the movement for the release of Soviet Jewry.

South African Jews attacked for policy

TORONTO –

A noted South African civil rights lawyer says Jews in his country ought to take a strong stand against the government's policy of apartheid.

Joel Carlson, a Jew who spent 17 years of his life defending victims of apartheid, said the South African Jewish community through the Board of Deputies takes a stand that they have no stand on apartheid.

The lawyer is now living in exile in New York where he has become associate director of the Centre of International Studies. He was interviewed by The CJN while on a visit to Toronto.

"South African Jews are South Africans first and Jews second", he said.

The community there is a wealthy one and second only to the U.S. in financial support and aliyah to Israel, he continued.

"Their stand on apartheid is negative and there is little opposition to it. All whites are responsible for apartheid, as Afrikaners say, or segregation, as white Africans including Jews, say. What it amounts to is white supremacy now and in the future."

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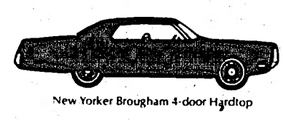

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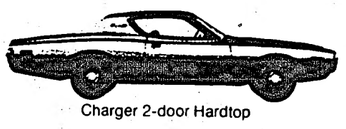

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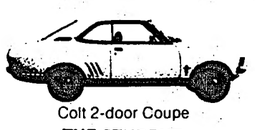

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Adilman lives for each moment, acting impulsively

personality profile

By GEORGINA CANNON

Interviewing writer Sid Adilman, is like walking a highly strung race horse. You know the quality and intelligence is there, but all you receive is a nervous, grudging submission to an alien restraint.

"I don't know why **The Canadian Jewish News** should be interested in me; I'm a reporter, that's all. Reporters live private lives. I'm sure my views are of no concern to anyone. I'm not involved with life or anything in particular. I just look on and report what I see. That's why I don't have any friends in the entertainment business. I musn't get involved with anything I have to write about. I've refused interviews before - in fact I don't know why I'm talking to you now!"

Born in Saskatoon 34 years ago, he and his parents subsequently moved to London, Ont., where he completed his education with a graduate course in journalism and in 1960 came to Toronto. He became an entertainment writer for **The Star** then moved to **The Telegram**, where in addition to his 'show biz' writings, he initiated a column called **The Underground Gourmet**. This introduced readers to little known, inexpensive ethnic restaurants. He has since moved back to **The Star** where he writes the entertainment 'Eye' column and hopes to get another "Underground Gourmet" column going. His book, **Dining out in Toronto**, which he wrote with Jeremy Brown, was published last year.

I asked him how he found these back street restaurants featured in the Underground Gourmet column.

"It was a result of being very poor when I first came to Toronto and hating the normal greasy spoon restaurants. I always walk everywhere anyway, and I just keep coming across these tiny ethnic places that were ignored by most people. Then you could get a good meal in some of these places for 75 or 80¢.

"I don't have a master plan for living. I live for each moment, acting impulsively. I married six years ago, on impulse. That's how I do everything. And that's how a reporter should be. Reacting to what is immediate all the time.

"I don't consider myself a Jew, because I'm not Orthodox. Only the Orthodox Jews are really Jews. I believe that once you change the basic concepts of a religion, like the Liberal or Conservative attitudes, then it's no longer Judaism. It's something else. It doesn't make sense to change a religion to suit your current needs, and call it the same thing.

"The funny thing is, that any time there's an outcry from the Jews about an article or incident that is supposedly anti-Jewish, it's the Liberals or Conservatives making the noise. I sometimes think the Liberal Jews are more confused than I am! You're always reading features on how many Jews there are in the arts. But does anyone ever talk to these artists to find out how really Jewish they are?

"In many ways I'm a very old-fashioned person, that is why I feel this about religion. I like old Baroque music, old furniture, and a sense of the old order in life."

"You seem to remove yourself from life very satisfactorily. Doesn't anything really reach you?"

"Yes, one thing in particular and that is the poor treatment the aged get in our society.

"No I don't have any solutions to that problem. I don't believe in telling others how to do things, or run their lives. It would be presumptuous of me to do so.

"Basically, I'm an entertainment writer, I get very upset at the lack of media coverage of the entertainment field in Canada. For instance, **Canadian Press**, our own wire service, rarely does anything on the entertainment scene. This situation isn't helped at all by the boards of directors of the various performing arts groups, who seem totally unaware of the public needs. And they really don't serve the arts well at all.

"The Toronto Symphony for an example, is celebrating it's 50th year this year. They're selling gold medallions at $250 each, to celebrate. Who needs it? The new Massey Hall - all sorts of decisions are being made about it. But they don't want the public to know what they are. The St. Lawrence Centre is wavering because they don't have a strong artistic policy. Artistic decisions are made, and changed, time and time again. They certainly don't exude a confidence in themselves.

'Jews one family'

WINNIPEG -

The 70,000 Jews who will be emigrating this year to freedom in Israel are the responsibility of the Jews of the free world, declared Harry L. Wolfson, president of the United Jewish Welfare Fund of Toronto, in an address in Winnipeg.

Speaking at a rally of Winnipeg's Combined Jewish Appeal, Wolfson said the principle that all Jews are part of the same 'mispocha' and responsible for each other is the keystone of Jewish conscience. "If we accept this principal, then it is the responsibility of the seven million Jews of the free world to carry the financial load of the immigrants."

On the basis of 70,000 immigrants this year, this would mean that every 100 Jews in the free world are responsible for one immigrant. A community the size of Toronto, for example, should be responsible for at least 900 immigrants.

Wolfson said the cost of transporting and settling each immigrant is $11,000, which means Toronto Jews should provide no less than $10 million this year.

The people of Israel have taken on the role of "sub contractor" for world Jewry in caring for the immigrants, Wolfson said. Overtaxed and carrying a huge public debt, the Israelis are desperately trying to make ends meet.

450 at rally

MONTREAL -

Over 450 people attended the special thanksgiving service and rally to celebrate Israel's 24th Independence Day at the Adath Israel Synagogue where Rabbi Herschel Schacter, world Mizrachi leader, said, "it will take a long time to understand those 24 years in perspective in this crazy world of ours".

Rabbi Schacter said this is the only generation "cursed with the decimation of one third of our people" and at the same time the "blessed generation with the rebirth of Israel and the privileges and opportunities that exist".

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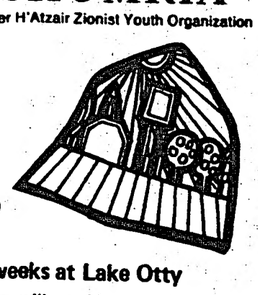
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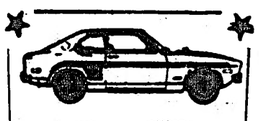
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The Arab World

BAGHDAD, (Iraq) -

A joint Iraqi-Soviet communique said that there can be no peace in the Middle East without recovery of "all the Arab territory occupied as a result of the Israeli-imperialist aggression", and without "ensuring the rights of the Palestinian people."

The communique was issued at the end of the five-day state visit to Iraq by Soviet Premier Alexei Kosygin. The statement hailed the Soviet-Iraqi treaty signed in Baghdad the day before, and said that President Ahmed Hassan Al Bakr, who is also the prime minister, has accepted an invitation to visit the Soviet Union and that the visit will take place during the second half of this year.

The communique paid tribute to Soviet economic assistance to Iraq, especially in the oil industry, and cited the development of the North Rumeila oilfield as an example of the largest Soviet-Iraqi cooperation in this field.

The Soviet side, the statement continued, expressed appreciation of efforts aimed at strengthening Arab unity along progressive basis "hostile to imperialism and Zionism", and hailed Iraq's steps in this direction: The communique did not specifically say what these steps were, but it was apparently an allusion to the recent proposal by Iraq for an immediate union with Syria and Egypt to counter King Hussein's plan for a federation of the two banks of the River Jordan. It is worth noting that there was no mention in the communique of the Hussein plan.

The Soviet-Iraqi treaty, it added, "is an important document that emphasizes the level of friendship between the two countries and constitutes a solid foundation for the strengthening of these relations."

The reference to occupied Arab territory, the communique did not specifically refer to the land Israel occupied in 1967, but appeared to suggest that the original Palestine was covered. It will be recalled that the regime in Baghdad advocates the liberation of occupied Arab territory as well as of Palestine, which was occupied by the Israelis in 1948.

The communique said that the two countries supported the struggle of the Palestinian people to recover its legitimate rights, which could be taken as an indirect backing of the Palestinian guerrilla movement.

New weapons for Israel's defence forces have been added to the country's arsenal, and shown here is the American made, self propelled gun, the M-107.

Goren candidate

Bitter contest for chief rabbi

TEL AVIV (JTA) -

A bitter contest is shaping up in Israel's Chief Rabbinate elections. Rabbi Shlomo Goren announced yesterday that he was a candidate for the office of Ashkenazic Chief Rabbi, making official what the public has more or less taken for granted for weeks.

Dr. Yosef Burg, minister of interior and leader of the National Religious Party, confirmed in Jerusalem that the 86-year-old incumbent Chief Rabbi, Issar Yehuda Unterman, intends to stand for re-election. According to Dr. Burg, Unterman told him he would.

Rabbi Goren, Chief Rabbi of Tel Aviv, left this morning on a 20-day visit to Europe and the U.S. He will be guest of honor at the Israel Independence Day celebrations of the Belgian Zionist Federation in Brussels and will then go to Vienna to observe the processing of Jewish emigrants from the Soviet Union on their way to Israel.

Rabbi Goren, the former chief chaplain of Israel's armed forces, is favored for the Chief Rabbinate post by the more liberal elements of the religious establishment here. He reportedly has the support of Premier Golda Meir and her Labor Party and of substantial portions of the NRP.

Rabbi Unterman is supported by ultra-Orthodox elements here and abroad who have been urging him to stand for re-election despite his advanced age. NRP leaders have been trying on the other hand to persuade Rabbi Unterman to accept the title of honorary Chief Rabbi for life.

According to reliable sources, they have also offered to support his candidacy for Chief Rabbi of Jerusalem, a post that has been vacant for years. Rabbi Unterman has stated that he didn't want honorary posts that carried no real authority but has not stated publicly yet that he intends to run for re-election.

Without Unterman's candidacy, a victory for Rabbi Goren would seem assured. His supporters claim that the election of Rabbi Goren would avert a brewing struggle in Israel over the rigidity of the present Chief Rabbinate. Rabbi Goren has received several threatening letters in recent weeks which police are investigating. An attempt was made to set his house on fire, several weeks ago.

Subversive acts cited

KAMPALA -

Uganda's Foreign Minister Joshua Wanume-Kibedi has cited two instances "among others" of what he termed Israeli subversive activities which led his country to break off diplomatic relations with Israel.

President Idi Amin late last month ordered all Israeli diplomats in Uganda to leave by Saturday and asked that arrangements be made for the repatriation of the estimated 700 other Israelis working on projects in the country.

The general's announcement followed the sighting of two whites at Luganzi, 30 miles East of Kampala, wearing Uganda army uniforms and carrying automatic weapons. Uganda Radio broadcast on March 28 implied that the two men were Israelis engaged in subversive acts.

In an interview, Kibedi told of one incident in which two Israelis stayed for some time at a Kampala hotel and, when they booked out, left behind 14 rounds of ammunition, army uniforms and "a lot of other suspicious material." He did not elaborate.

The other incident he cited involved what he described as "a number of Israelis" who were found camped in a forest near the town of Masindi.

'Egypt awash with USSR aid'

WASHINGTON -

U.S. News and World Report" says "a steady stream of Soviet weapons has turned Egypt into one of the world's most formidable anti-aircraft defense zones."

The American magazine in a report from Alexandria, Egypt, in its April 24 issue, says "the country now seems almost awash with Soviet built surface-to-air missile sites-SAM-3S, SAM-2S and mobile SAM-6S."

More than 15,000 Soviet troops are in Egypt, manning missile sites and instructing Egyptians, the magazine says. More than 100 Soviet pilots are in the country to protect Russian bases. Some of them fly the highly advanced Mig-23 (Foxbat) jet, a plane rarely seen outside Russia itself.

The magazine says "the overriding concern of Soviet strategists here (in Alexandria): to prevent a large-scale Egyptian clash with Israel that could bring all-out Israeli air raids. Moscow is said to reason this way: despite their sophisticated missile - defense system, the Russians are not anxious to test it against a powerful Israeli air force equipped with American Shrike missiles and the latest in U.S. electronic device. Why?

"Should Israel be able to destroy Russia's modern air-defense system in Egypt, it would not only mean a big defeat for Cairo, but would be a devastating blow to Soviet prestige elsewhere."

In a separate report from Cairo, the magazine says "Egypt's inability to move decisively on its own against Israel seems to dominate the mood of the government, if not the people. The effect is a growing feeling of exasperation and frustration.

"Travel throughout Egypt, talk with its citizens and the impression is strong that war with Israel is the last thing anybody wants."

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COMMUNITY HEBREW ACADEMY OF TORONTO TO OUR BIBLE CONTEST WINNERS

Our heartiest congratulations and good wishes are herewith extended to the following students and their parents upon their outstanding achievements in the Annual Ontario Regional Bible Contest.

Advanced Hebrew Division, Day School Grades 9 and Up: Tova Kelman and Leora Marcovitz, co-winners of first place; Larry Berk, winner second place.

We wish them success in the National Finals in New York City, on April 30th.

Our congratulations are also extended to the following academy students who rated Honorable Mention: Yael Bernstein, Shira Bernholtz and Myer Godfrey, and to all other academy students who participated in the Chidon Hatanach.

We express our appreciation to the principals and teachers who encouraged our students and guided them in their studies.

Samuel Shainhouse, President,
Community Hebrew Academy.

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Our heartiest congratulations and good wishes are extended to the following students (and their parents), upon their outstanding achievements in the Annual Ontario Regional Bible Contest.

Advanced Hebrew - Day School Grades 6-7-8: Danny Eisen, winner first place; Adina Gwartzman, winner second place; Mindy Wenner, winner third place.

Intermediate Hebrew Division (Afternoon Schools): Anne Federman, winner first place; David Sussman, winner third place.

Advanced Hebrew Division - Seniors: Oded Hubert, tied for second place.

We wish them success in the National Finals in New York City, on April 30th.

Our congratulations are also extended to the following students who rated Hogourable Mention in the **Advanced Hebrew, Juniors:** Sheldon Goldhar, Susie Feiner, Cheryl Feiger, Riva Rosenfelder, Rachel Rotenberg, and to all of our students who participated in the Chidon Hatanach.

We express our appreciation to the principals and teachers who encouraged our students and guided them in their studies.

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Congress chairman says unity preserved

The fact that several Orthodox rabbis took part in the Holocaust observance at Beth Tzedec Synagogue last week was a sign that communal unity had been maintained, according to David Satok, chairman of Canadian Jewish Congress, Central Region.

The chairman's comment came in the wake of charges that the decision of Toronto Orthodox groups to hold a separate memorial service had shattered the unity of the Toronto community. Sydney M. Harris, national vice-president for Congress's central region called it "an act of singular disservice." The Holocaust service was Congress-sponsored.

The following is the Satok statement:

"The commendation we have received from all sectors of the Jewish community for the Holocaust Remembrance Observance in Beth Tzedec Synagogue is a sign that we have a strongly united community in Toronto.

"In the light of some public comments which indicated a division of opinion among Orthodox adherents about the observance, it is worth stressing that attendance by Orthodox Jews was very evident among the 2,000 persons who were there. The participation of several leading Orthodox rabbis in the Rabbinic group who chanted a special prayer at the observance was also a sign that communal unity had been maintained.

David Satok

"The Congress position has always been that it welcomed the development of special programs on the Holocaust by groups in the community, directed at specific interests of such groups, at the same time that the unified observance has been fostered.

"We ask only that such programs not be 'competitive' with the major communal event - and, although some questions have been raised about the event held by some Orthodox groups the previous evening, we had direct assurance by those leading that study service that they in no way intended it to be competitive with the community event. Indeed, Rabbi Meyer Berglas of Shaarei Tefillah Synagogue, where the Monday night event was held, offered to make a public statement to this effect, an offer we appreciated, although it was felt unnecessary to take it up."

Dr. J. Kage, national executive vice-president of JIAS.

Jews perished because avenues of escape closed

MONTREAL –

In a dramatic statement to a packed audience of over 500, Dr. Joseph Kage, national executive vice-president of the Jewish Immigrant Aid Services, said six million Jews perished in the Holocaust because "all avenues of escape were virtually closed".

Dr. Kage made his remarks at JIAS's annual meeting and 25th anniversary commemoration of the arrival in Canada of the first post-war Jewish displaced persons at the Spanish and Portuguese Synagogue last week.

"To our everlasting guilt and shame," he declared, "only 117,000 Jews were able to immigrate during the war years, with about 90,000 being admitted to the United States, while all the other countries of the Western Hemisphere, including Canada, admitted only 27,000.

"Many, many of them could have been saved had it not been for the unresponsiveness on the part of those who - in their short sightedness - if not lack of compassion, refused to see the reality of the Nazi menace. Millions of Jews and non-Jews have paid with their lives for this cardinal error."

Dr. Kage said, after the war there were over 250,000 Jews who were considered "non - repatriable". They had not only been uprooted physically, but socially and psychologically, and became part of that tragic sector of humanity which was to be known as displaced persons."

He told the audience that in 1947 Canada introduced measures to admit refugees and dispatched officials overseas to select groups. "Among them were some Jewish immigrants but the government measures fell disappointingly short of actual needs.

"The uprooted and displaced waited . . . they waited in the chaos and desolation of the war's aftermath . . . they waited in liberated territory . . . they waited for a sanctuary."

In 1947 a delegation representing the Jewish community appeared before the standing committee on immigrations and labor of the Senate of Canada, and stressed that "the number of Jewish immigrants was conspicuously small".

Later that year, said Dr. Kage, the prime minister stated that "Canada would participate in the rescue and resettlement of displaced persons" by extending the list of admissable categories according to manpower needs, and by strengthening and revitalizing the immigration services.

JIAS' Treasurer Ernest Raskovan reported a deficit of over $3,500, with total expenditures of more than $820,000, of which $550,000 was spent on direct relief.

Middle East Jews to assume power

By SOL I. LITTMAN

TORONTO –

Prominent political scientist Shlomo Avineri predicts political power in Israel will skip the present generation of sabras and will pass from Israeli born in Middle Europe to those born in the Middle East.

Speaking last weekend at Beth Tzedec, Dr. Avineri, chairman of the political science department at Hebrew University, explained that political leaders tend to be in their 50's and 60's.

"The young leaders are Dayan in his middle 50's, Allon who is in his early 50's and others who are approaching their 50's. They are still telling Dayan not to be impatient, not to rush things; that he is still a young man who can afford to wait for his chance.

"Each of Israel's prime ministers has been older at the time of taking office than their predecessor. There is of course an obvious limit to this trend."

Avineri explained that sabras, who are an extremely impatient breed, insistent on action and achievement, are not eager to get into politics.

"They are not willing to suffer the endless compromise which party politics requires. They are also doing well in the professions, the civil service and the army, so that politics doesn't have the same appeal," he said.

As a result, Avineri expects that Sephardis will in the near future begin to emerge from local politics and play an increasingly important role on Israel's national scene. He said that approximately 55% of Israel's population is of Sephardi origin. However, the cabinet, the Knesset and most of the top civil servants are almost entirely Ashkenazi middle Europeans who arrived in earlier migrations.

As in most countries, recent immigrants do not immediately gain access to political power. "In the United States, it took the Boston Irish 50 years from the time they began to play a role in local politics to the time the grandson of an Irish immigrant became president," he said.

Avineri is currently completing a Sabbatical year at Wesleyan University and is completing a book in the idealism of Hegel.

He claimed that newspapers, in their relentless pursuit of headlines had distorted and exaggerated the importance of the Black Panther phenomena in Israel.

"It is on the local political level that we should look for evidence of the assimilation of the Oriental Jews." Avineri explained that an examination of the personnel serving on town councils shows Sephardi increasingly constituting a majority. This, he said, was especially so in settlement towns such as Dimona and Beersheba.

"In Beersheba, an old Arab town, virtually deserted in 1948, 2 or 3,000 Ashkenazi settlers were joined by several thousand new Sephardi immigrants. It has become a prototype of the social changes accompanying the integration of Sephardim.

New tour with twist

A new twist on an old theme has been developing over the last four years in the guise of the Ontario Israel Student Tour.

Under the guidance of no movement or organization other than its own momentum, the tour, according to madrich Norman Ringel, is not aligned with any political party or committed to any particular ideology.

"The Ontario Israel Student Tour," said the 21 year old university student, "is really just a vehicle to try to give some meaning to Ahavat Yisrael."

Many of the madrichim, or leaders, of the tour are graduates of the Associated Hebrew Schools and many have spent a year or more in Israel.

"We attempt to bring the students on the tour into a more real contact with both the buildings and the people of Israel. We try to see that the humanity enhances the structures."

The organizers do not expect the tour to lead to mass aliyah. "We temper optimism with realism," said Ringel. "If a kid can come home at the end of the summer and not wince at his Hebrew name, that's a real achievement."

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FREEDMAN, NATHAN - On Apr. 22, late of 100 Lippincott St.
GARMAN, SAMUAL - On Apr. 19, late of 258 McNicoll Avenue.
GARY, JOE - On Apr. 19, late of 549 Glengrove Ave. W.
JONAS, RACHEL - On Apr. 21, late of 3311 Bathurst St.
LAGER, ROSE - On Apr. 19, late of 4222 Bathurst St.
SHEAR, HELEN - On Apr. 20, late of 25 Chieftain Ave.
SHERMAN, SOLLY - On Apr. 21, late of 120 Shelbourne Ave.
SNODOFSKY, MORRIS - On Apr. 22, late of 2394 Bloor St.
SPEIGEL, DORA - On Apr. 19, late of 550 Cummer Ave.
SULAROF, SARA - On Apr. 19, late of 490 Wilson Ave.
SWARTZ, MOLLY - On Apr. 17, late of 3880 Bathurst St.
WALTMAN, MAX - On Apr. 22, late of 226 Queen St. E.
WARTELL, LILLIAN Harris - On Apr. 20, late of 54 Whitmore Ave.

Jewish leaders oppose Manitoba legislation

MONTREAL – Educational issues came to the fore last week, as Jewish leaders grappled with government policy in Manitoba concerning the support of parochial schools, and in Quebec with the Jewish quota laws.

Proposed legislation in Manitoba supporting private or parochial educational institutions has been opposed by Jewish political leaders, but supported by the organized Jewish community. Sydney Green, minister of mines and forests, resigned from the cabinet because of Premier Ed Schreyer's support of government aid.

Most of the schools involved in the dispute are Catholic, but several Jewish day and afternoon schools stand to gain from the government's legislation. The Canadian Jewish Congress, Central Region, and the Jewish Welfare Funds are working with the Manitoba Association for Equality in Education as a united front in support of the proposed government ruling.

In Quebec, representatives of the Canadian Jewish Congress, Eastern Region, met with a delegation from the Protestant School Board of Greater Montreal to discuss the issue of the five-man quota system for Jewish appointed representatives to the 25-man School Board.

The controversy surfaced last January with the election of a local suburb's representative to the Protestant School Board. To allow Mrs. Sam Kaplan to take her seat, one of the five appointed Jewish representatives complied with the government ruling calling for a quota of five Jews, and resigned.

The Congress delegation, headed by Murray Spiegel Q.C., requested the elimination of the quota system, and an interim arrangement to enable a duly elected representative to sit without causing the resignation of an appointed member.

A joint brief is being prepared for submission to the Department of Education.

The Quebec government also approved the formal request of the Protestant School Board to add the instruction of the Hebrew language as an option course on the Board's curriculum. A feasibility study will be prepared by Congress and the Association of Jewish Day Schools, regarding the introduction of a similar course in the Yiddish language.

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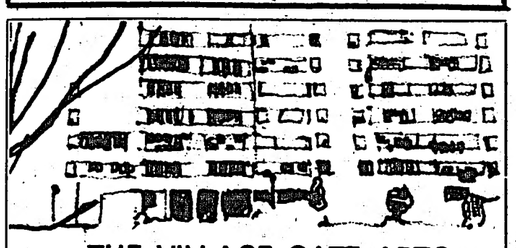
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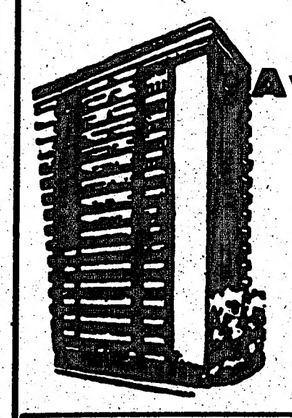
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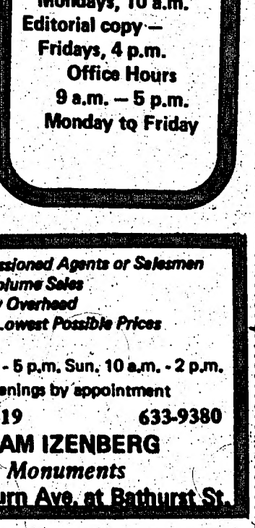
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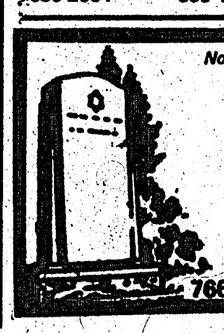
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PUBLIC NOTICE

DAYLIGHT SAVING

CITY OF TORONTO

APRIL 30 TO OCTOBER 29, 1972

Pursuant to instructions of City Council, His Worship, Mayor William Dennison has proclaimed that Daylight Saving Time be observed in the City of Toronto for the year 1972 commencing at 2 a.m. on Sunday April 30 and continuing until 2 a.m. on Sunday October 29.

Citizens are requested to
Advance Clocks and Watches one hour at 2 a.m. on SUNDAY APRIL 30

His Worship requests the hearty co-operation of all citizens in making a success of this movement for the public benefit.

G. T. BATCHELOR,
City Clerk

JIAS celebrates 25th year

By WENDY ROSEN

TORONTO-

The Jewish Immigrant Aid Services of Canada (Central Region) celebrated the 25th anniversary of the first arrival of the survivors of Nazi oppression at a dinner held at the Adath Israel Synagogue last weekend. During the period between 1947 and 1953 some 14,000 survivors came to Canada.

Allan Grossman, Ontario revenue minister and a past president of JIAS, said "It's a great satisfaction to find out that finally the community has begun to realize the great work JIAS has done. JIAS has not been one of the glamorous Jewish agencies but you can see the results of what you do."

Joseph Ain, national chairman of JIAS, said that this occasion was a red letter day and a milestone in the history of JIAS. But he pointed out that problems still exist.

Morris Adams in his president's report said that 1971 was an unusual year. The largest group of families came from Israel (57) followed by the United States (25). In fact 40% of the immigrants in 1971 came from countries where Jews are not in danger.

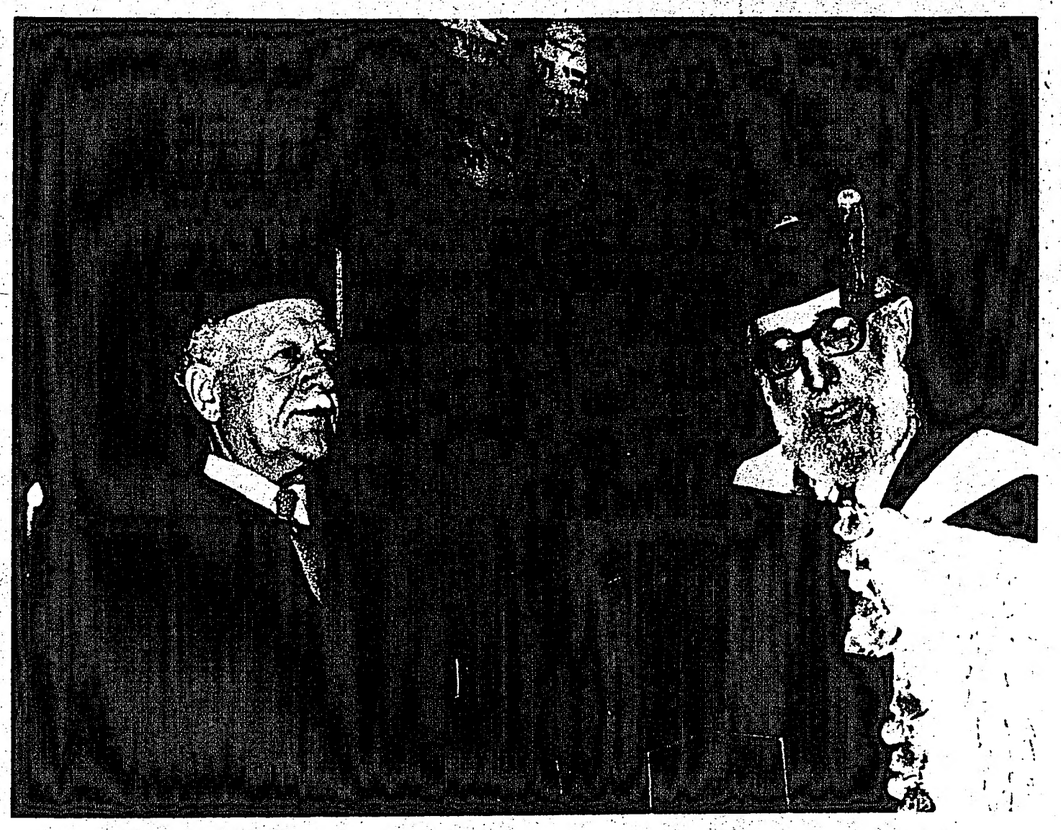
Adams described two projects that were undertaken by JIAS. The first was a program to help Jewish American draft dodgers in Canada. And the second was to give assistance to North African Jews. With the aid of both the federal and provincial governments, the program is planned to run for two years. The funds are two trained sociologists.

Adams said that JIAS will not help Israelis to emigrate to Canada but once they are here they will not be refused help.

Two people who were instrumental in finding housing for these immigrants were honored at this annual meeting. Plaques were presented to both Jack Shindman and Mrs. Samuel Strauss for their participation in JIAS during those hectic years.

Tobie Taback, assistant executive director of JIAS, was presented with a gift for her 25 years of service.

The survivors' viewpoint was given by Dr. Henry Fenigstein who spoke in Yiddish French and English. During his address candles were lit to commemorate those who were lost in camps in Europe.



Governor-General Roland Michener received an honorary degree of doctor of laws at a convocation of the Jewish Theological Seminary of America at Shaar Hashomayim Synagogue, Montreal. It was the first held in Canada. Also pictured is Rabbi Louis Finkelstein, of New York, chancellor of the seminary. Made Fellows of the seminary were Mrs. Samuel Bronfman and Senator Lazarus Phillips. H. Kay photo.

400 Hungarian Jews pay tribute to Israel's 24th

TORONTO -

Over 400 Jews of Hungarian descent joined last Sunday in Beth Shalom synagogue to celebrate the 24th anniversary of the State of Israel. Guest speakers were Allan Grossman, Ontario minister of revenue and Col. Jacob Monbaz, consul general of the State of Israel.

Andor Veidlinger the president of the Toronto branch of the Association of Jews of Hungarian Descent, said that the association serves as a living remembrance of the group's past cultural heritage from the old Austro-Hungarian monarchy.

"Hungary, with it's 1,000 years of history, was part of the empire. We had over 600 synagogues in Hungary alone. The great synagogue, built 113 years ago with a capacity of over 3,000 worshippers, was a famous architectural landmark throughout the empire," said Veidlinger.

He stressed that they also had strong ties to Israel originating in a 2,000 year old heritage which included prayers that culminated with Next Year in Jerusalem!

Col. Monbaz stated that a new reality had begun to dawn since the 1967 war. Arab nations, for whom peace with Israel was impossible, are now beginning to consider peace.

"Prior to 1967 we were not even recognized by the Arabs. Israel was labelled 'occupied Palestine,'" the consul stated.

Monbaz said there have been great achievements since 1967. These included the creation of Jewish self pride, increasing defense against attack and a recognition that, in spite of the help of allies, world Jewry must depend upon itself for its survival.

"Where was the world's conscience during the Holocaust?" Monbaz challenged. "To whom do we have to give account for our existence?"

The Israeli diplomat proclaimed "We are one people. We exist for each other. We will share the same fate."

He emphasized that there is no reason today to be unduly concerned about the fate of Israel. "We are not so alone as people think. The just minded are with us."

Monbaz pointed out the miracle of the renaissance of Jewish life in the USSR. He pointed out that people isolated for 50 years from the mainstream of Jewish life, without access to Jewish education or Jewish books, without teachers from abroad had insisted on its right to survive as Jews and to join their brethren in the state of Israel.

Walkathon in Ottawa

OTTAWA -

Ottawa's Jewish community may be small in numbers, but it is big in its outlook on all matters Jewish, international as well as local. Proof is in the all-out community effort in celebration of the 24th anniversary of Israel's independence.

With April 14-20 designated as Israel Week, observances began with the Anniversary Sabbath, Friday and Saturday, the 14th and 15th. Prayers of thanksgiving were offered in all synagogues in the community.

On Sunday, a 10-mile walkathon raised funds for planting trees in the Jewish Community of Ottawa Forest while later that day, at the Jewish Community Centre, an exhibit and sale of the works of three Israeli artists was opened by Israeli counsellor Yoseph Yaakov.

Social change built in need, professor says

By JUDY PLATT

TORONTO -

"Social change is a built-in need and obligation of the Jew. The when and where are here and now," a Beth Tzedec audience was told last week.

"For a committed Jew, there is no circumstance which does not demand of him that he seek to make things better. A committed Jew cannot be detached or neutral," said Prof. Marvin Fox, a philosophy professor at the University of Ohio and an Orthodox rabbi, speaking on Jewish Options for Social Change.

Prof. Marvin Fox

The Jewish view of history, according to Prof. Fox, does not see progress as inevitable, but as ultimately depending on man. Every society stands under God's judgment, is imperfect and in need of redemption. Therefore the Jewish tradition by its very nature is committed to social change in a continuous, unrelenting way.

As evidence of this commitment, Prof. Fox cited examples of the Prophetic message that "evil cannot be allowed to remain unchanged; there must be social change."

Jewish history also embodies this vision of the transformation of man and society, particularly the Zionist movement which the professor considers to be "one of the most remarkable and inspiring examples of Jewish commitment to social change."

Concering the controversial question of "means", Prof. Fox stressed the moral responsibility of power. "Anything you use to bring about change," he feels, "involves the use of power - even rhetoric."

The Jewish tradition differs from the pacifist position in recognizing that the use of physical power is sometimes inescapable. "Every other legitimate means ought to be cherished and used, but Jewish tradition recognizes that when man confronts society he will sometimes face situations so wicked only the use of naked power can bring about the needed change."

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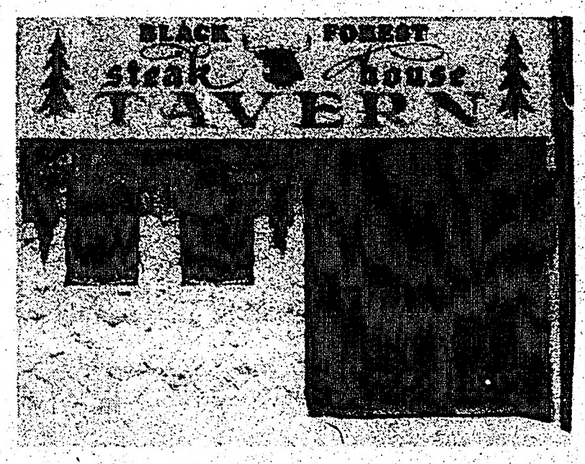

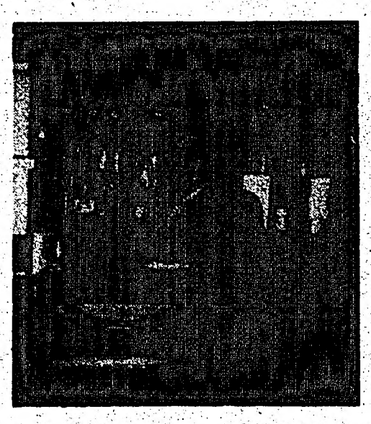

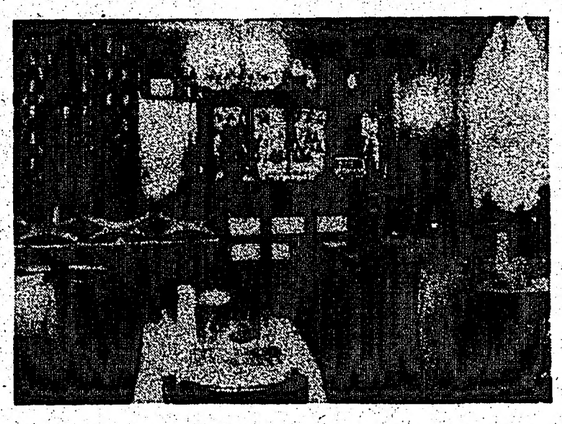

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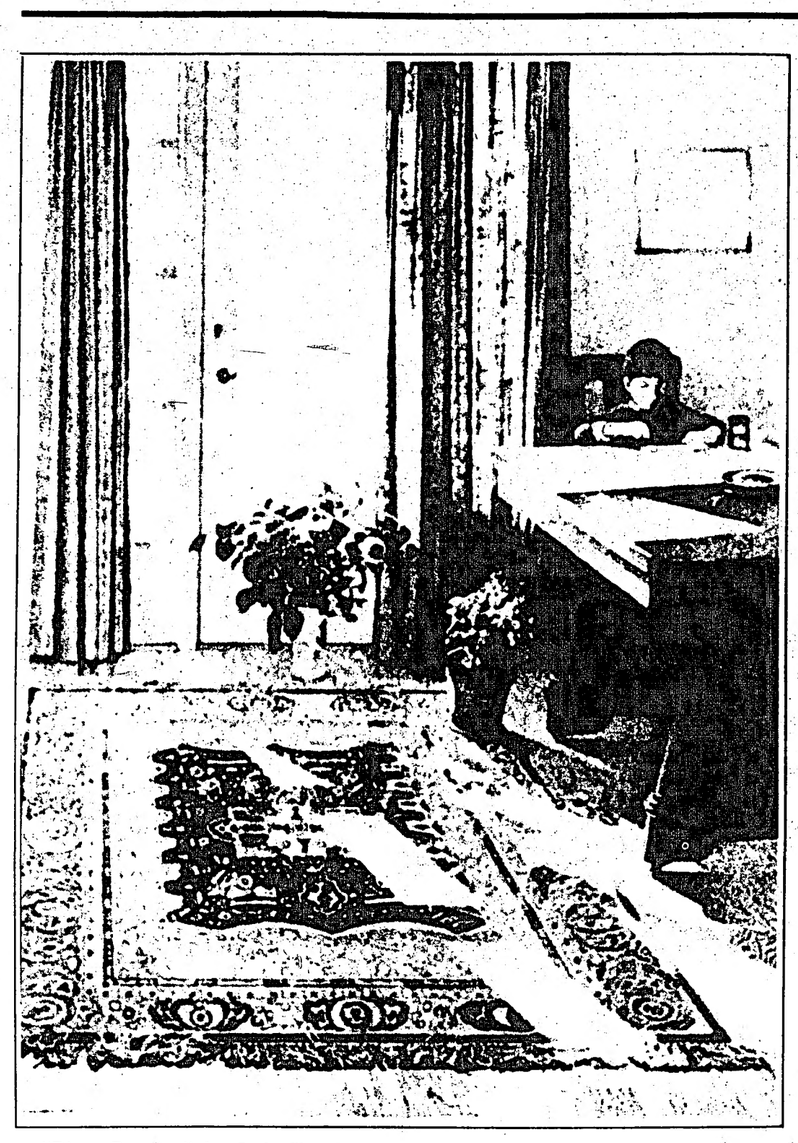
Arts



"Diego Drawing" by Jack Chambers, London artist, is typical of his head-on, photographic approach. "His camera work is not noticeably better than an amateur's snapshots." At the Nancy Poole Gallery until May 4.

Hunger for realism spurs Chamber's fame

By MAX MANN

There is a hunger for realism by the art viewing and buying public. One gallery owner, with whom I was exploring the "art market" commented, "I can sell out any show that offers competent realism; magic, perceptual or otherwise."

For many years now, going back to the beginning of this century, artists have been tearing apart our visual perceptions and re-assembling them in new, almost unrecognizable forms. They have diced them into cubist particles, dissolved them into abstract whorls or ruled them into hard-edge panels of color.

The public had almost ceased asking, "Is this art?" when along came the minimalists such as Gaucher, Duff and others who removed almost everything perceptible.

When Pop came along, with its detailed enlargements of comic books and soup cans, the audience was pleased with the ready intelligibility of the subject matter, but wondered about the advisability of paying several thousand dollars for representations of comics their kids were buying for 25¢. They felt the same way about Campbell soup cans figuring they could get the original at the supermarket at 2 for 39¢.

The public, puzzled by the mundane nature of Pop, was additionally confused by the art writers whose esoteric vocabulary, poetic descriptions and air of condecension intimidated all but the most insensitive Archie Bunkers.

Little wonder the public greeted Andrew Wyeth's dramatic, nostalgic, skillful and easily understood painting. They cared little that Wyeth is basically an illustrator and that he hasn't done the kind of intense exploration that really makes an artist memorable.

Jack Chambers, whose work is currently showing at the Nancy Poole Gallery has in recent years joined the ranks of the realists. Usually, when one examines the life work of artists such as Kokoschka or Giacometti one begins with a young artist who was highly representational and who moves gradually in the direction of a more personal, unique perception. Chambers seems to have moved in the opposite direction.

In his most recent works, such as Diego Sleeping (list price $22,500) or Lake Huron #2 he has substituted color snapshots for soup cans or comic books. There is no doubt of Chambers ability to reproduce with great accuracy what a polaroid camera can manage in 60 seconds.

This might not be a forceful criticism if Chambers were a better photographer, but his camera work is not noticeably better than an amateur's snapshots.

Towards London, No. 1, a view of Highway 401, and Lake Huron #2 is the kind of straight ahead, head on photo that any decent shutterbug would be ashamed to show outside the family. Even a skilled amateur would look for a better camera angle.

Included in the show is McGilvary County which is available at $15,000. It is an opulent montage, with vague ghostly faces floating over memorabilia of coffee grinders, oil lamps, roses and a mortar and pestle suffused with a confetti of colored balloons floating about.

The minimalist painters insist they are expressing complicated ideas in the sparest, most simplified manner. Chambers is expending great skill and effort on the simplest of ideas.

Unabashedly classical

'Nude' distinguished from 'naked'

By ELIZABETH KILBOURN

Kenneth Clark begins his great masterpiece **The Nude**, with these words, "The English language with its elaborate generosity distinguishes between the naked and the nude. To be naked is to be deprived of our clothes and the word implies some of the embarrassment most of us feel in that condition. The word 'nude', on the other hand, carries in educated usage, no uncomfortable overtone. The vague image it projects into the mind is not of a huddled and defenceless body but of a balanced, prosperous, confident body; the body reformed. The naked human body has, for most of the western tradition, been the central subject of art.

Canadian painters have been particularly chary in their celebration of the nude as ideal form. Perhaps it is easier in the sun of Italy and Greece than in the huddled Canadian winters. On the first really spring-like day it was delightful, therefore, to walk into the Morris Gallery and find three interesting nudes by Hugh Mackenzie. Artists like Coughtry and Markle and Town have painted or drawn the human figure frequently but these have usually been in the service of an emotional or expressive end. Mackenzie's nudes are unabashedly classical - the nude simply for its own sake.

The most compelling image is a centrally-placed female nude, her face covered with a fencing mask; another is a rather whimsical painting of a girl seated on a holstein cow. My favorite is a lovely creature reclining on a divan with something of the gorgeous self-confidence of Manet's **Olympia**. Unfortunately Mackenzie doesn't paint only nudes. His penchant for typewriters escapes me. He paints in the style known as magic realism which has its contemporary roots in the work of Andrew Wyeth and Alex Colville, a popular style with collectors as all the red stickers attest. One could wish he were more prolific.

Another less effective practitioner of this style is Ivan Wheale, recently showing at the Gallery Dresdenere. Wheale's landscapes are perhaps intended to be sombre. They are simply dowdy and his paintings of lonely farm buildings are sentimental. But he shows some promise in his more formally conceived studies of barn interiors which have considerable strength.

At the Dunkelman Gallery there is a fine collection of the paintings of one of the great contemporary European masters. Dubuffet has often used the human face and form as a component of his work, but he paints them as a very young child might - simplified and unarticulated, transforming human features into masks and presences both humorous and terrifying.

Morawetz composition 'a most moving work'

By ALAN MARKS

At the Toronto Symphony concert, between the great Leonora Overture No. 3 by Beethoven and the First Symphony by Mahler, we were treated to a small gem - **From the Diary of Anne Frank**, a composition for soprano and orchestra by Oscar Morawetz. Lois Marshall was the guest soloist, as she was at the premiere of the work two years ago.

The composer has taken as his text the passage in the diary in which Anne recounts a vision of her old school friend, Lies, who had already been taken by the Nazis. She prays for her safety and is weighed down by the guilt of apparently being chosen to live while her friend would probably die: "O, God, why should I have all that I could wish for and why should she be seized by such terrible fate? I am not more virtuous than she . . . why should I be chosen to live and she probably to die?" The dramatic irony is heartbreaking, for Lies survived and now lives in Jerusalem.

It is a most moving work and a difficult one at first hearing; not difficult in the sense of being hard to listen to, as some contemporary music is, but rather difficult to comprehend in one performance. The work demands the listener's whole attention to all the facets of solo and orchestration, but the strong vocal line is so compelling and absorbing that I found myself listening to the voice and not really hearing the totality of the solo and the powerful, often dissonant, orchestral score.

There are no frills in this music. The text is stark and tragic and the music evokes that mood from the beginning. There are some fine climactic moments and the music is tense and dramatic; yet the work ends on a quiet, peaceful note as the soloist repeats the closing line, "And when I pray for her, I pray for all the Jews and all those in need." Miss Marshall was in magnificent voice and practically every word came clearly through the orchestral accompaniment. She was obviously caught up in the emotion of the text and gave a most moving performance of a very demanding part.

We are told that the composer had the diary on his shelf for 10 years before he could bring himself to read it. If the quality and sensitivity of the piece owe anything to that delay, I, for one, am grateful to him for waiting.

Outstanding double bill at intimate Colonnade

By SZMUEL POLANDER

With actors practically sitting in your lap in intimate houses such as the Colonnade, the performance had better be first rate or the whole thing proves messy and embarrassing.

Fortunately, the Actor's Company which opened April 19 is excellent and their presentation of two short plays, **Krapp's Last Tape** and **Epiphany** is outstanding.

The company, four members of the repertory group at St. Lawrence Centre who decided to keep working together beyond the close of the Centre's current season, has chosen material, which while difficult, provides the basis for virtuoso performances.

Krapp's Last Tape, by Samuel Beckett, can be a dreary piece if not well done. It presents a single actor, portraying a disheveled, obscene, old man, alone on a bleak, dimly lit stage. The play's device is having the old man play off against his younger self as heard on tapes he recorded 35 years earlier.

Hearing himself at the age of 40, full of conceit, smugly dismissing his mistress, the old man curses his younger self for his vanity and stupidity.

Dominic Hogan, who plays Krapp, exploits almost all that the character has to offer. But, the range is small and the play's major device wears thin. It ends, fortunately, just at the point when interest has begun to wane.

Epiphany, by Lewis John Carlino, picks up the pace and moves it along. The two characters played by Denise Fergusson and Gary Reinecke engage in an exciting emotional duel between husband and wife that builds with great credibility from humor to venom and from bitter emotional combat to psychological collapse. Yet, humor and dramatic suspense are maintained intact.

Again the acting was superb, skilled but unostentatious. Both actors played well together, supporting each other, embellishing the other's performance.

It has been a while since I felt the same sense of enthusiastic involvement watching a play. My hands were poised to applaud long before the final blackout. The theatre was small, but it was not little theatre.

U.S. Jews remain 'liberal' group

book review

Edited by Milton R. Konvitz;
W.W. Norton & Company
(in Canada George J. McLeod Ltd.)
315 pages

Reviewed by Harold Troper

In their recent article in **Scientific American** two social scientists reaffirmed what has become one of the standard assumptions of American political analysis - the Jewish community remains unswervingly among the most "liberal" religions or ethnocultural groups in the United States today. This phenomenon is often explained as a product of Jewish experiences in the Diaspora such as a continuing collective awareness of minority position, the by-product of a rearguard action against American anti-Semitism, membership in a world wide Jewish community, a high level of educational achievement, etc., etc.

Judaism and Human Rights, edited by Milton Konvitz, pushes the source of this persistent Jewish social consciousness back into Biblical text and commentary. With a parade of 13 authors and 20 previously published articles, the reader is exposed to discussions on the Judaic roots of everything from ecological balance to economic equality, from religious tolerance to rights of privacy. Noteworthy are examinations of the concept of "chosen people" and the Jewish tradition of human equality.

While these essays offer a feast of information, the collection has one major flaw. In assembling his material Konvitz has neglected a comment made by Franz Oppenheimer and noted in one of the book's essays - "It is not important for history to record who said something first, but rather who said something first in a way that the world paid attention." In spite of scattered references to historical figures such as Voltaire, Thoreau and Thomas Jefferson and an appendix containing the American Bill of Rights and the Universal Declaration of Human Rights, Konvitz offers the reader little that relates the impact of Biblical thinking to our contemporary scene. If Biblical views had no direct effect on current thinking, they can then be dismissed as an interesting curiosity. If, on the other hand, they directly contributed to today's evolving social concerns, then this too should have been shown.

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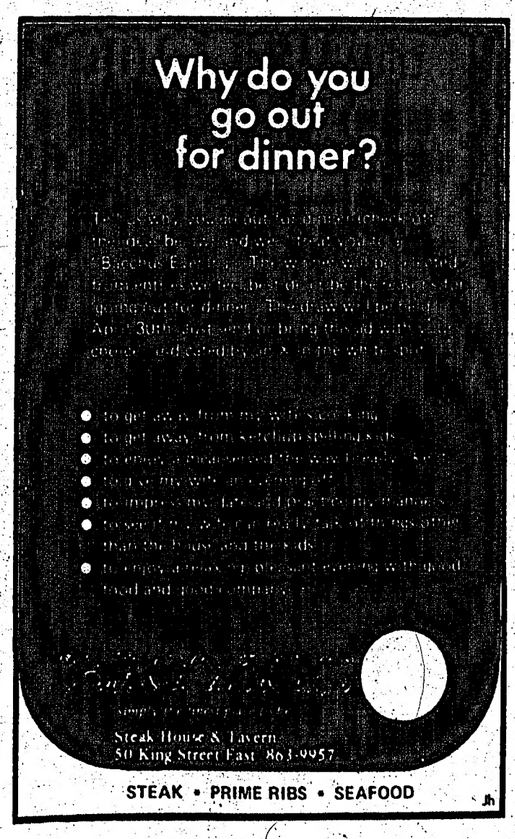

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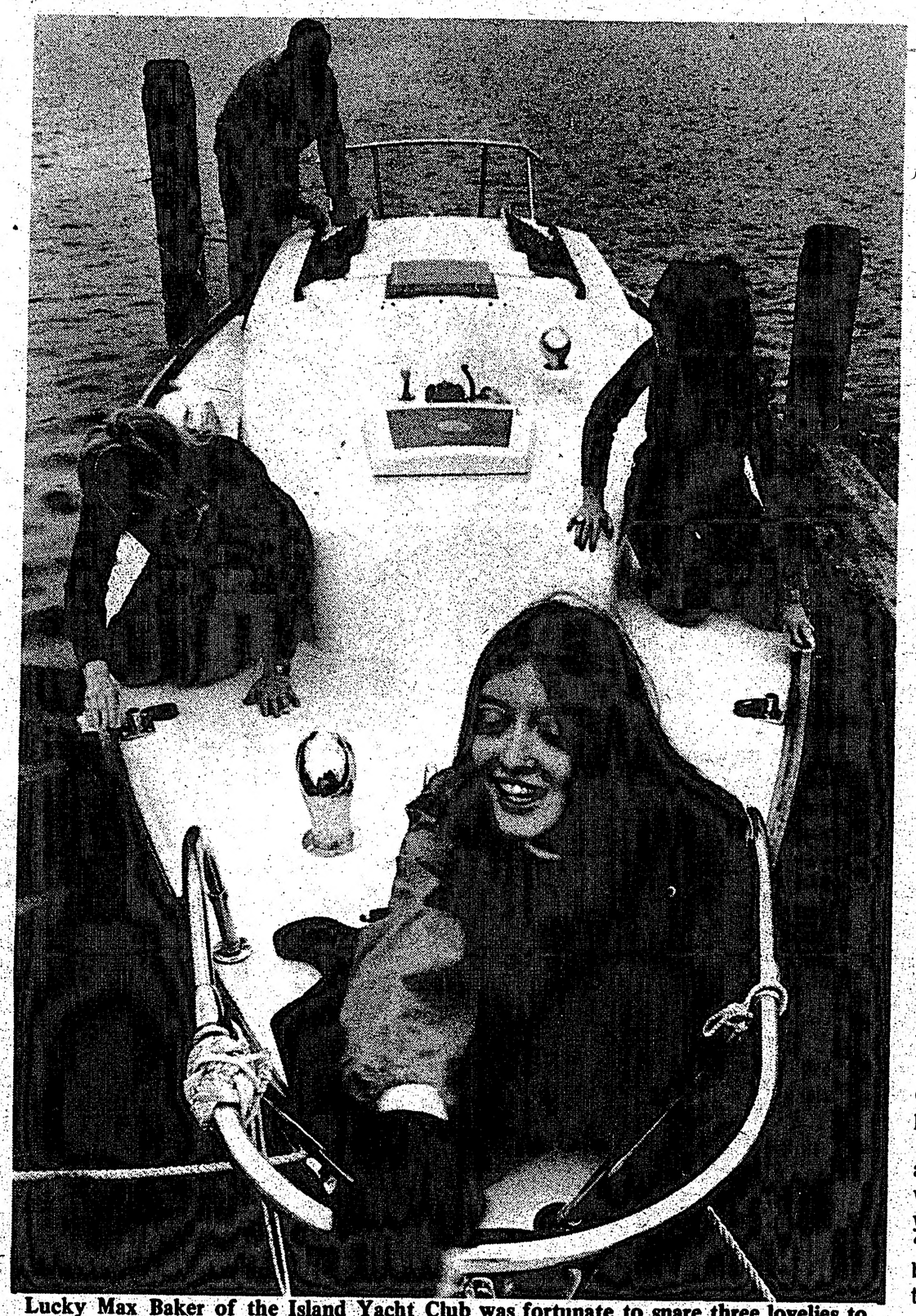


Lucky Max Baker of the Island Yacht Club was fortunate to snare three lovelies to help him get his sailboat ready for the upcoming season. Nancy Waite is in the foreground with Shaela Lewis (left) and Linda Shapiro.

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO -

Although boating is not a traditional Jewish activity, Island Yacht Club has moved into a leading position among boating clubs in Canada.

Sailing fever will be running high this year as a crack yachting team in Toronto will defend the Canada Cup against contenders from the U.S. The Canada's Cup is a sailing competition held every two years between the best from Canada and the U.S.

Walter Zwig, Island Yacht Club commodore, says his club is excited about hosting U.S. boats competing for selection as the American representative in the Cup competition. The U.S. boats are expected to begin their training at the yacht club on Aug. 10.

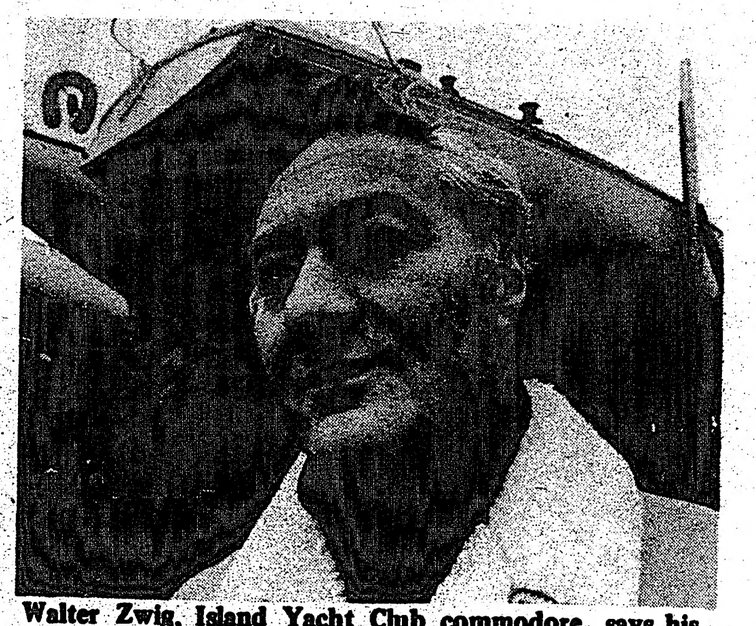
Last Sunday on a cool, grey morning, **The CJN** visited the club situated around Blackstone Bay on Muggs Island at the western end of Toronto Islands.

The club, with a senior membership of 225, has 134 boats. It also has 40 intermediate (aged 20 to 30), lady associate and junior members.

Zwig told **The CJN** that the club has reached "a turning point."

"It is suffering from old age and we're trying to revitalize it by bringing in young people," he said. "We're making it possibile by lowering the dues structure and fees."

The first thing one notices approaching the club in its launch is the marine yard with about 100 boats in it ranging from 15 foot dinghies to 40 footers.



Walter Zwig, Island Yacht Club commodore, says his club is excited about hosting U.S. boats competing for selection as the American representative in the Canada's Cup competition.

Walking around the yard, **The CJN** met Dr. Mel Sutton and his sons Jeffrey, 13, and Howard, 12, working on their off-shore cruiser which they've built over the last five years. Mrs. Sutton has been active in furnishing the boat's interior.

The family travels Lake Ontario and sometimes ventures up the Trent Canal System. Jeffrey, along with Cynthia Freedman, came second in the Canadian junior sailing championships in Halifax last year.

Dr. Sutton said he and his family have been working the last three weekends to get their fibreglass boat H. J. Sharmel ready for the season. During the winter, the family had worked on internal units.

Eon Gilmore, the club's third commodore, recalled that 20 years ago the club's area was nothing more than a sand pit.

Later in the clubhouse, Phil Givens, who was there with son Mike, exclaimed cruising is "a machiah." The politician said he comes to the club as often as he can.

"It is quiet, isolated recreation," he said.

In the snack bar, **The CJN** met some of the junior club's instructors. The club is holding a five-day-a-week school this July and August for young persons aged 10 to 16.

Irv Besen, chairman of the junior club, said it will teach boat handling, safety and racing, but it is also "a good living experience." The club also runs learning programs for its adult members.

Photos by Brian Willer

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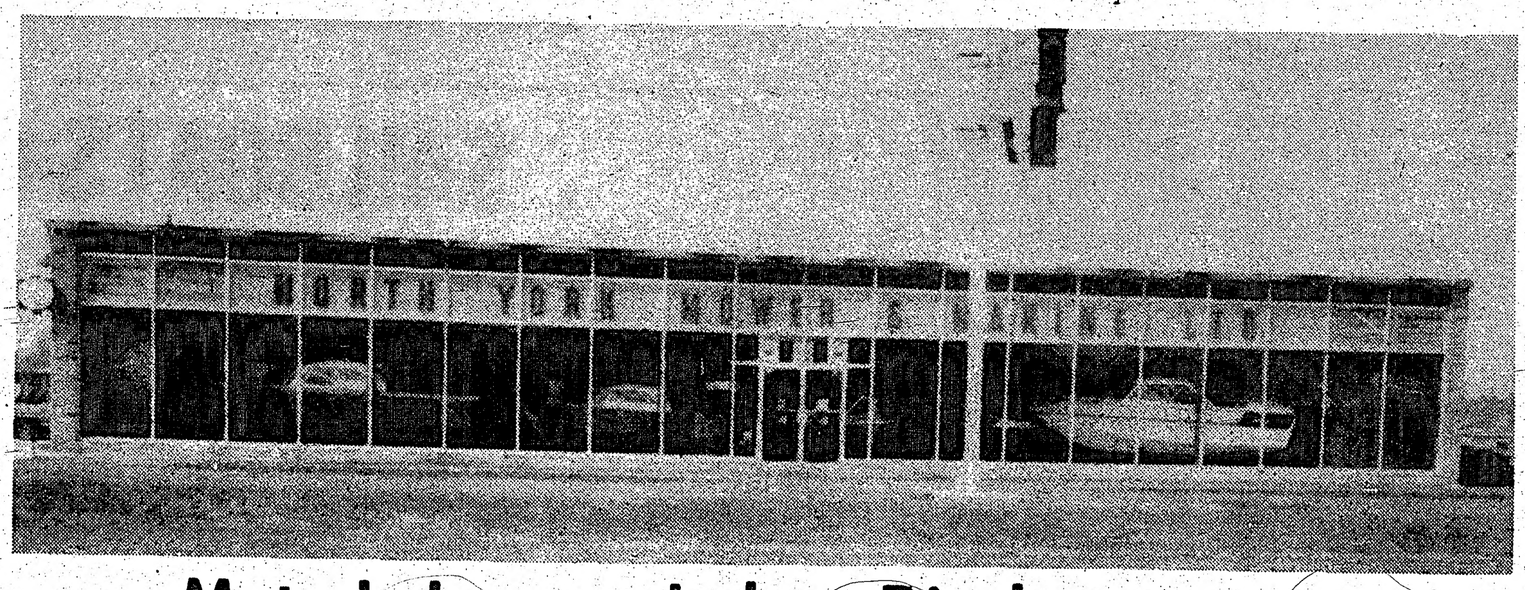

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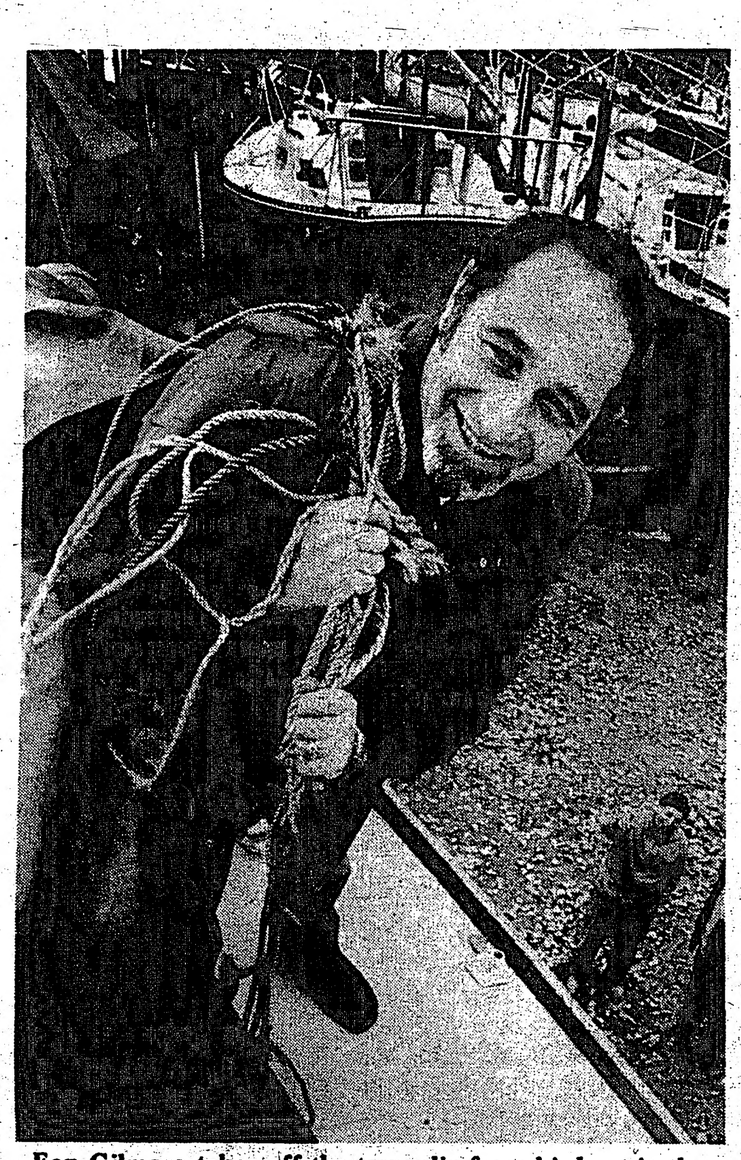
Island Yacht Club offers many sports activities



Eon Gilmore takes off the tarpaulin from his boat in the marine yard of the Island Yacht Club. Watching him are club member Max Baker (left) and co-manager Hans Groeschl.

TORONTO –

Excellent recreational facilities, interesting social activities and a warm Jewish atmosphere.

That sums up the Island Yacht Club which caters almost exclusively to the Toronto Jewish community.

Primarily a yacht club, it has facilities for both power and sail boats of all sizes, and boat names such as Aviva, Bat Yam, Yoffi and Naches reflect the interests and backgrounds of their owners.

Sailors compete locally, nationally and internationally in course and overnight races, bringing winning trophies and flags back to the club as evidence of their prowess.

But it isn't necessary to be a boat owner to hold membership in the Island Yacht Club. It has something for all; for the sailor, the card player, the tennis player and sun worshipper and those who are just shmoozers.

Friday night dinner is one of the highlights of the week at IYC. Here in the glow of Shabbat candles, with red wine and individual challah, is served a typical Jewish meal for family enjoyment. Other meals in the snack bar and dining room offer many tempting specialities from the skilled hands of Mario, the club's chef.

A heated and filtered swimming pool is open to all members and is supervised by an experienced life guard. Very young children are treated to a happy and worthwhile experience in a playground supervised by trained personnel..

The air conditioned card room is a favorite spot. Bridge, of course, is popular and Tuesday nights are bridge nights, but other card games have their following.

Howard Sutton, 12, takes a socket wrench from his father to do some work on the engine of the family boat, H.J. Sharmel, in the marine yard of the Island Yacht Club. Dr. Mel Sutton with his family built the boat over a five year period.

Youth welcomed at boating club

TORONTO –

One of the attractive features of the Island Yacht Club is the emphasis its directors place on making the club a family affair where youngsters are welcome. It is very much a family club and children are encouraged to take an active role in many club events.

The Junior Club provides a regular program of expert instruction and training in sailboat handling, racing, maintenance, swimming and water safety. These youngsters, 10 to 16, are encouraged to participate in competitive sailing and last year two of the club's 13 year olds, Cynthia Freeman and Jeff Sutton, placed second in Canada-wide competition at Halifax.

The Junior Club is also open to children of non-members, as is an excellent program for the beginning adult sailor. This twice weekly course has been the starting point of many years of safe, pleasurable sailing for many.

The club's four clay surface tennis courts are in active use throughout the season and an experienced pro is always on hand to arrange matches, give lessons and supervise tournaments.

Ideal spot for club

TORONTO –

Just 12 minutes from the bustle of the crowded downtown streets, the Island Yacht Club is ideally located on one of the beautiful Toronto islands. Its green shade trees and well kept lawns and gardens provide a welcome oasis away from summer heat.

Though beautiful and restful in summer, the club grounds are fragrant and bright in spring and magnificent in the fall. Many members make use of the club as early as April right through to the Indian summer days of October.

One of the most popular club rooms is the sailors' lounge, a comfortable area where members share their experiences - which lose nothing in the telling - before a roaring fire.

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'If you can't beat them, join them' pervading theme of female sailors

By MIRIAM HERMAN

TORONTO -

"If you can't beat them, join them!" seems to be the pervading theme among the distaff members of sailboat families. The "them", of course, refers to husbands who are hooked on sailing. And the "joining" is a matter of degree.

For the most part, the husbands are the skippers and the wives are the crew which can mean anything and everything from handling the jib sail, to washing down the inside of the boat, to serving dinner.

"A good sailor's wife has her bag packed at all times and has the food situation worked out to a science," says Eleanor Besen. An artist at heart, she can pitch in as a crew member of their 30 foot sailboat if absolutely necessary but prefers to go along just for the ride. "It's much like having your husband teach you how to drive," she explains. And it is better for both of us if I just look after the bar."

Dominique Gurza, on the other hand, is a novice turned enthusiast in the one short year since she came to Toronto from Paris. The season starts for her when she joins her husband in the pre-sailing preparations - the scraping, sanding, painting it takes to get the boat into shape before it is placed in the water. And from then on, weather permitting, the boat becomes the Gurza's summer home away from home.

Island Yacht Club member Shaela Lewis, although not a boat owner, is an A-1 sailor and is always in great demand as additional crew.

It may take a little longer for the more reluctant candidate to become an ardent sailor. But with a supervised playground for the nursery set and a junior sailing club to wet the appetites (sailing, that is) of the school-agers, what else is a girl to do?

There is a spot, too, for the gal who is alone. Shaela Lewis, a single parent of two boys and a girl, joined the yacht club several years ago for the sake of her boys (they attended the junior sailing club and are now instructors) and has admittedly become an addict herself. Although she is not a boat-owner she is an A-1 sailor and is always in great demand as additional crew.

Sailing is not all work by any means. A relaxed, get-away - from - it - all feeling fills the air. True, competition on the water is keen, but cameraderie among the sailors abounds. Friendships spill over into the winter months, for the youngsters as well as their parents. It is an all-family activity and one thing is certain - for the family that likes that much togetherness, it is ideal.

Below are Do's and Don'ts of boating safety as published by the federal transport department.

DO

- Head for the closest safe anchorage or landing when a storm threatens and avoid the temptation to "buck it".
- Observe the regulations regarding the presence of life-saving equipment, using only that stamped or labelled "approved" by the Department of Transport.
- Assist any boat in distress. The waving, in a vertical circular motion, of a piece of light coloured material or a light by night is a distinctive distress signal.
- Slow down when passing dredges or water where divers may be working.
- Slow down when making sharp turns, or in bad weather.
- Slow down when passing row boats and canoes, especially in narrow waters.
- Learn the Rules of the road—and practise them.
- When operating at right, carry a few red flares in a watertight container; the red flares used on railroads are efficient and inexpensive.
- Keep the bilges of the boat clean, free of oil, gasoline and rags, etc. Vent any enclosed areas into the open air.
- Check the battery and its ventilation.
- Respect your boat and know its limitations.
- Carry an anchor and sufficient length of sound cable, rope or chain—at least five times the average anchorage depth. Be sure that the inboard end of the line is securely fastened to the boat.
- Wear a lifejacket when in small boats whether or not lifesaving cushions are carried.
- Where practicable join a yacht or boat club and keep fully informed on regulations, etc.
- When engaged in extended cruising carry the latest corrected charts and related publications in your boat at all times.

DON'T

- Stand up or change seats in a small boat, particularly when the boat is full. If necessary, crouch low and keep the weight on the boat's centerline, holding on to both gunwales.
- Operate near swimmers.
- Mix liquor and boating.
- Use a leaky or poorly built boat.
- Cruise fast enough to create a dangerous swell when near small boats.
- Leave your tiller or steering wheel unattended, especially when under way in harbours, anchorages or narrow channels.
- Throw garbage overboard.
- Blow your horn or use the spotlight unnecessarily.
- Wait until the last minute to signify your intentions of obeying the Rules of the Road.
- Anchor close to other boats.
- Cruise at high speed in or near an anchorage.
- Hold impromptu races with other boats, since row boats, canoes and other very small craft are endangered by the wash.
- Attempt to swim ashore if your boat is capsized or swamped. Hang on to the boat until you are picked up.
- Be a "show-off".
- "Buzz" bathing beaches; swimmers are hard to see in the water.
- Carry out-dated charts and related publications in your boat. Always use the latest corrected editions at all times.

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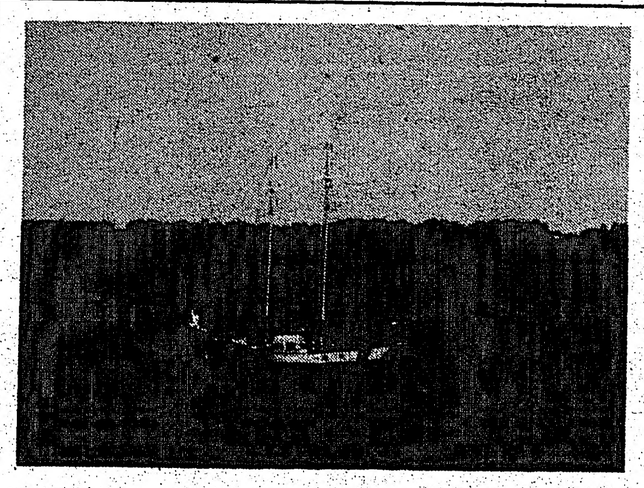

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Lord Reading Club haven for Montreal enthusiasts

MONTREAL –

For over 26 years the Lord Reading Yacht Club has been for yachting enthusiasts what the Montreal Forum is for hockey fans. During those "lazy, hazy days of summer" the club is a mecca for members who appreciate the fine art of sailboat and speed racing as well as the fine art of relaxation.

Commodore Harold Wolofsky, head of the private club, believes the membership enjoys the organization's facilities and programs "because it includes the whole family", and doesn't have a gold course. Its membership has grown to include over 250 families from all parts of Montreal - making it the third largest club in the area.

The club is located on the banks of the great Lake St. Louis and occupies a shorefront area that stretches for over 380 feet. Although no formal program is planned, the club organizes activities to include all age groups. The Junior Squadron is geared for youngsters between the ages of four and five, and they are taught to master sailing as well as water safety and swimming.

Each year a day camp program is designed for the "Flying Juniors" - kids between the ages of six and ten, and for the adult teenagers, a sailing program is offered which includes tough competition with other clubs on the Lake.

This year, on July 1st and 2nd, the Lord Reading is hosting the annual St. Lawrence Valley Racing Association's Regatta - one of the largest in the area - with over 300 boats competing for the coveted winner's cup.

The club officially opens for the season on May 21, Commissioning Day, but not until the annual Commodores Ball - a celebration which is both a reunion and a champagne invitation for summer - does the year really get under way.

The Lord Reading holds its own intra-club regatta on August 5th and 6th, and every Wednesday members compete in weekly events. The club's shoreline permits ample room for the launching of member's boats, which range in size from 15 foot sailboats to 38 footers, and in the power class from the fisherman's runabouts to the more massive 54-foot cruisers.

According to Commodore Wolofsky, the main purpose of the club is to foster the aims of boating and good companionship, its members, however, include some of the most active Jewish community leaders.

You don't have to be a sailor to join, but it helps.

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Available now: sailing programs for –

Adults – starting in July, evening groups.

Junior Sailors – age 10-16 day camp during July and August.

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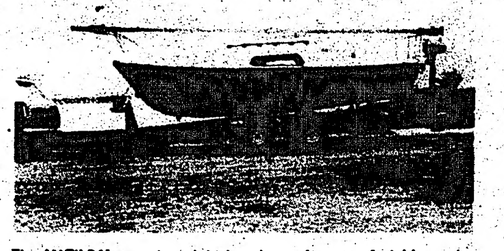
The MATILDA

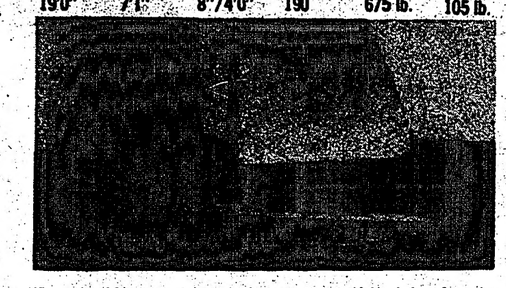
LOA 19'6" L.W.L. 16'4" Beam 7'10" Draft 9"/4'2" S.A. 195/250 Displ. 1550 lb. Ballast 300 lb.



The MATILDA's spacious interior sleeps four comfortably on her 6'3"berths. The galley with the standard icebox and sink, separate head enclosure, and excellent lighting and ventilation from the four windows and two hatches make it a joy to stay below. Her shallow draft (9" keel up) allows sailing and mooring in shallow waters, and yet stable and rugged in rough waters.

The FLYING SCOT

LOA 19'0" Beam 7'1" Draft 8"/4'0" S.A. 190 Displ. 675 lb. Ballast 105 lb.



When the 19 yacht clubs which form the Gulf Yachting Association decided to invest more than a quarter million of their own money in a fleet of new boats, boats to be sailed by some of the best racing skippers, you can be sure that their choice of a sturdy, versatile, strictly one-design boat was the FLYING SCOT. For their own club-owned fleets, the yacht clubs of the Detroit River Yachting Association also selected the FLYING SCOT.

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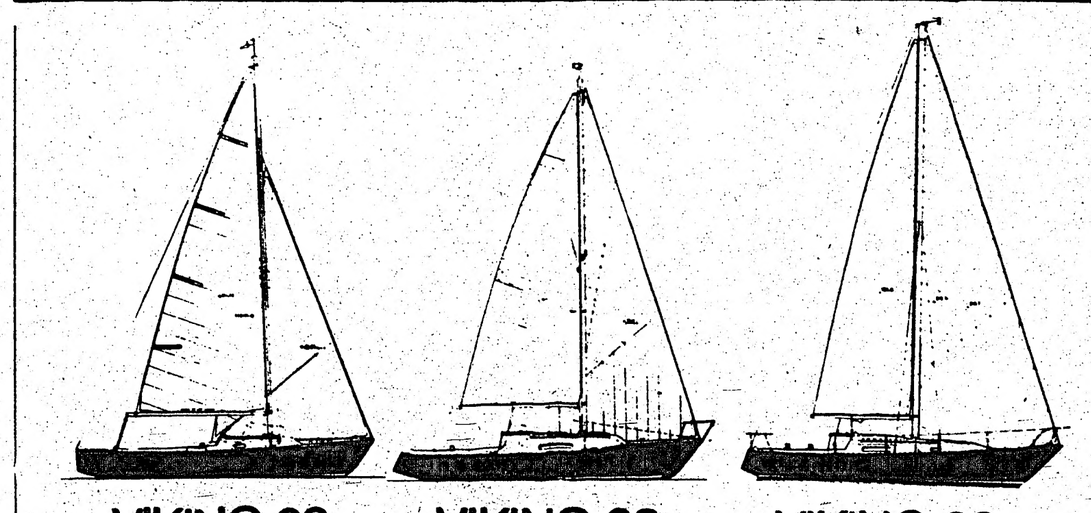

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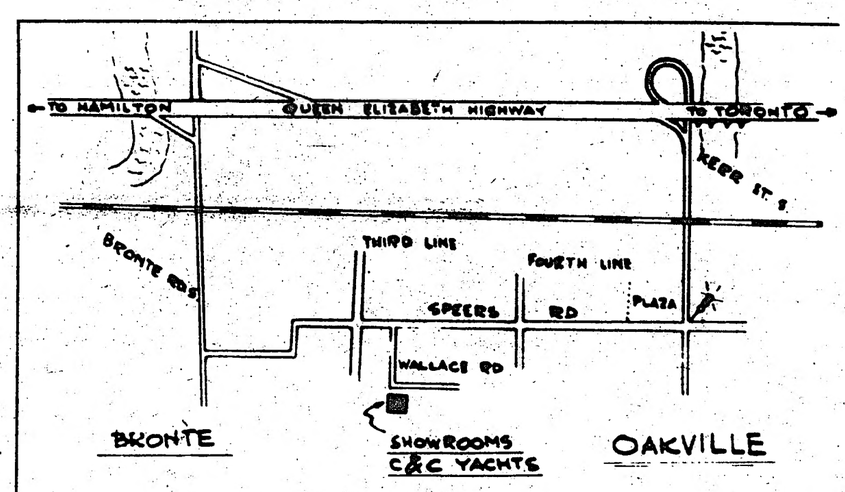

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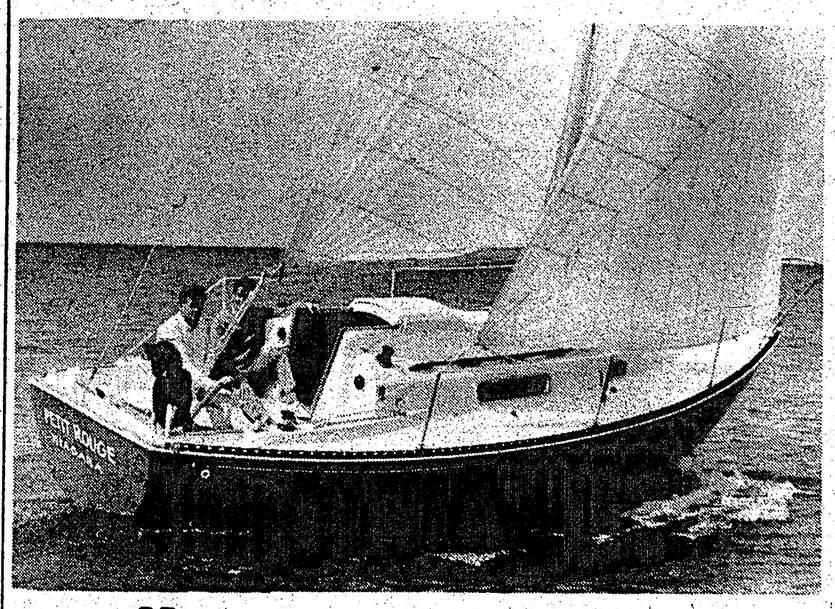

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John Burn for further information. Or drop in. Showroom open Tuesday to Saturday 9 a.m. 'till 5 p.m. Thursday nights 'till 9 p.m. C&C Yachts Ontario Sales Ltd. 1492 Wallace Road, Oakville, Ontario 822-5500.

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